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ABSTRACT

This paper discusses the development and testing of a literacy unit in basic English as a second language (ESL) for Canadian farmworkers based on the Freirian principles of designing adult education curriculum. The Freirian approach looks at adult learners in the context of their daily reality and uses literacy as a vehicle for the students' personal, social, and political empowerment. Freire's philosophy and its implementation in North America are outlined, particularly in the areas of basic literacy and ESL instruction. Literature on ESL literacy and other areas related to farmworker education and ESL are examined. The curriculum unit, designed for the Canadian Farmworkers Union's literacy campaign, and a trial lesson with some of the unit's materials are described. The unit, using a videotaped drama concerning the rights of Canadian workers, is intended for native speakers of Punjabi, and provides a meaningful context for oral and written language instruction. (MSE)

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BASIC ESL LITERACY FROM A FREIRIAN PERSPECTIVE: A Curriculum Unit for Farmworker Education

By

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B.A., Michigan State University, 1969
Diploma in Ed., The University of British Columbia, 1975

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I. Introduction

When an adult learns how to read, the newly-acquired ability to decode print can have a profound influence on his life. Once he can attach meaning to symbols, once he can make the connection between the lines and curves on the page and the words that he speaks, he gains a greater degree of power and control in his life. Power to deal with banks, driver's licence forms, the bus system, street signs, and other situations in daily life that require literacy. His dependency on others diminishes, his independence grows. No longer is he cut off from the mysterious world of symbols that he saw everywhere, but could not understand.

In Canada, non-literate adult immigrants who come to English as a Second Language classes are faced with the difficult task of learning to read for the first time as well as learning a new language. What they want is to gain the skills to control their own lives. These non-literate adult ESL students are often recent immigrants; adults who must cope with all the difficulties inherent in establishing a new life in a strange country. Even though they may not be able to speak or read English, they have already moved to a new country and are working, raising their families, and coping daily with the demands of adult life. Whether their feelings about their new country are positive or negative will depend on many factors, including the reasons that they immigrated and the quality of the lives that they have been able to establish here. These factors also affect their attitude towards, and abilty to learn, English. Their hardships in the past and dreams for the future are part of the baggage that they

bring to an ESL class. To be effective, a program of ESL instruction must take all this into account. The learners must be accepted as complete human beings and their daily reality must be recognized, or their feelings of powerlessness and frustration may be increased, rather than decreased.

Paulo Freire, the Brazilian educator, challenged his fellow educators to look at adult learners in the context of their daily reality and to use the transforming power of literacy as a vehicle for their personal, social, and political empowerment. As part of the process of learning to read, the students would come to realize that they had the power to question the status quo and act positively to change it. In North America, a wide variety of educators have been excited and inspired by Freire's radical approach to pedagogy, and have developed educational practices that are based on Freire's theories of education for empowerment.

Among these "Freirian" educators in North America are some ESL educators who are working on developing programs that recognize the needs and realities of adult immigrants. Drawing on the philosophy of Paulo Freire, they have created ESL curriculum that have the dual goals of empowerment and language learning.

Although educators such as Nina Wallerstein and Deborah Barndt have developed excellent Freire-inspired ESL programs, no one has yet developed a program that attempts a Freirian learning experience specifically for ESL students who have no literacy in any language. The use of visuals becomes crucial in a

situation where there is no common language between student and teacher, nor any way to communicate by print.

This paper will be an examination of the possiblity of using photo stories and video to create an educational practice based on the pedagogy of Paulo Freire and designed for use with basic literacy ESL students. Specifically, methods developed by Wallerstein, Barndt, Mohan, and others will be used to develop a curriculum unit for use with non-literate ESL adults. The unit will be used by students and tutors as part of the Canadian Farmworkers Union's Literacy Campaign.

A brief discussion of Freire's philosophy will be followed by an investigation the implementation of his ideas in North America. The work of Freirian educators in the United States and Canada will be described, particularly in the fields of basic literacy and English as a Second Language instruction. Following this, the literature on ESL Literacy and on other areas relating to adult and farmworker education and ESL will be reviewed. In the final sections, the curriculum unit developed for the Farmworkers Union and a trial lesson with some of the unit's materials will be described.

II. Paulo Freire and Freirian Practitioners in North America

The ideas of Paulo Freire, which became known to the English speaking world in 1970 with the English edition of Pedagogy of the Oppressed, have profoundly influenced literacy educators and education programs in many countries. A widely diverse group of methods and programs claim Freire as their influence, articles and books on Freire, both pro and con, have been written, and Freire and his philosophy are discussed and debated in academic and educational circles. Freire's radical pedagogy continues to be a challenge to traditional educational theory and practice. In North America, some educators have used Freire's ideas as a basis for their educational practice. Paulo Freire and his philosophy will be the focus of the first part of this section, while Freire-inspired practitioners will be examined in the second part.

Freirian Pedagogy

Freire's life has been an eventful one: imprisonment and then exile from his native Brazil for his educational practices, work with the Allende government in Chile, a post with the World Council of Churches in Switzerland, an educational project with the revolutionary government of the former Portugese colony of Guineau-Bisseau, visiting posts at Harvard and at other universities in the United States, and most recently, a return to Brazil. His work continues to be published, both in translation and in English.

Freire's educational philosphy and personal history have been described in detail elsewhere, including in another paper

by this author (Faigin,1983). There have also been critical analyses, from both the political and the educational perspectives.[1] Only a brief outline of his ideas will be presented here, and no attempt will be made at a critical analysis. Although admittedly, it is shortchanging Freire's rich and complex philosophy of education to attempt a summary, the focus of this paper is on interpretations and implementations of Freire's ideas, especially in the areas of ESL and basic literacy, rather than on a complete and critical discussion of his writings.

A useful way to begin summarizing Freire is to contrast his philosophy with traditional education, as he does in his own writings. The important way that Freirian education differs from traditional education is in its view of the goal of education. Freire believes that the purpose of traditional education is to pass on knowledge and skills in order to maintain the status quo, that is, traditional education helps the oppressor to maintain control over the oppressed. The purpose of Freirian education, on the other hand, is to liberate oppressed people from their passive "culture of silence," showing them how to critically question the status quo and helping them to become active participants in their own history. For Freire, what separates men from animals is that they are "conscious beings". But when men are not conscious of the social forces that affect their lives, they are like animals, mere powerless "objects" manipulated by history. "As long as the oppressed remain unaware of the causes of their conditions, they fatalistically 'accept'

their exploitation" (1970(a), p. 51).

For Freire, the goal of education is to develop critical consciousness in the student. "Critical consciousness is integrated with reality" and perceives and understands the true causes of things, rather than passively accepting reality uncritically. Most importantly, critical consciousness "leads to critical action" (1973,p.44). As men begin to perceive their true role as makers, not just recipients, of culture, they awaken to the realization that they can change their circumstances. Freire's literacy campaigns were designed to "move adults from naïveté to a critical attitude at the same time as we taught reading" (1973,p.43).

Traditional education is designed to create people who will be adjusted to their society, not people who will question that society. Freire calls traditional education "banking education" because students are regarded as empty vessels to be filled with "knowledge" by the teacher. Teacher and students are in an unequal relationship; the teacher is the "expert" and the students are merely passive recipients of "education". The educational process itself is regarded as a mere "transferral of information." This process reinforces the students' passivity, their dependence on authority. Freire writes, describing the results of traditional education, "And since men 'receive' the world as passive entities, education should make them more passive still, and adapt them to the world" (1970(a),p.63). Another characteristic of traditional education is that the

learners are usually presented with subject matter and materials that are unrelated to their lives, thus invalidating the importance of their own experiences and perceptions, and making education an alien and remote exercise, cut off from the rich world of the learners' daily reality.

The pedagogy proposed by Freire is radically different from this traditional "banking" education. The traditional relationship of teacher as expert lecturer and student as passive listener is eliminated. Distinctions between teacher and students become less important because all are engaged together in the search for truth. Teachers learn from students as well as vice-versa. The lecture format is eliminated. Classes become "discussion circles" for a dialogue in which the contributions of all are of equal importance. This last point is a crucial one in Freirian education, because a "true" dialogue can take place only between equals who are equally committed to the search for truth. The teacher and the students must genuinely respect each other's point of view. "Faith in man is an a priori requirement for dialogue" (1970,p.79). Teachers and students <u>together</u> search for the answers to the questions: "What are the objective forces in the world that shape our consciousness and character? Why are things like they are? What oppresses us and how can we change it?" (1984).

Since, for Freire, the true purpose of education is to teach people to look at their lives critically, it is the learners' daily experiences that constitute the subject matter of the

classes. Learners interact with reality in an active, critical way, all "knowledge" is examined in the context of the learners' reality and personal experiences, not just passively received without question. "Liberation is a praxis: the action and reflection of men upon their world in order to transform it" (1970(a),p.66).

This concept of "praxis" is a key one for Freire. Freire's pedagogy and Freire himself represent the unity of theory and practice into praxis; i.e. action firmly grounded in theory. As Henry Grioux, a political scientist who has written about Freire, describes it, "Freire has forged a pedagogy that, in the tradition of radical praxis, unites theory and practice" (1981,p.128). It is the task of each individual "radical" educator to work on his own praxis; on making his daily actions consistent with his own philosophy and beliefs. For Freire, "True theory is practical" (1984). Teachers' educational practice must reflect their liberating goals, they must critically examine their praxis to see that it is legitimately based on liberating education and that it is effective. A fundamental question that educators must ask themselves everyday is "In favor of who is this act of knowing? Against whom is this act of knowing?" (1984).

Freirian "Praxis" in North America

As "praxis" (specifically, the combination of Freirian theories and practice) is the focus of this paper, Freire's ideas will be further explored by examining the praxis of North

American Freire practitioners. As Giroux stresses, "...[I]t is imperative that Freire's notion of ideology and socialization be both qualified and enlarged for use by Western educators" (p.137). In other words, the possibility of an effective liberating pedagogy in North America based on Freire's philosophy is still unproven. "It would be misleading as well as dangerous to extend without qualification Freire's theory and methods to the industrialized and urbanized societies of the West" (Giroux, p. 139).

To clarify the isssues involved in the practice of "Freirian" education, particularly in North America, a paper written by Blanca Facundo, a "western educator", seems useful to discuss here as it deals specifically with the implementation of Freirian educational philosophy in North America, and includes a critical examination of the "praxis" of North American Freirians. Facundo, a Latin American educator, critically examined Freire's pedagogy as well as her own personal experiences with a network of Freirian programs in the United States. Her report "Issues for an Evaluation of Freire-Inspired Programs in the United States and Puerto Rico" (Facundo,1984) raises some important questions concerning implementation of Freire's ideas and will provide a critical perspective for the next section on Freirian practitioners.

Facundo, Puerto Rican-born, lived for a time in the United States, where she became involved with Freire-inspired education projects. In her report, she examines Freire's philosophy and

its effect on educators, and begins an evaluation of the programs she was involved in. Her emphasis is on a re-evaluation of Freire's ideas, with particular regard to their validity in the North American setting and the difficulties inherent in their implementation. In her own words, "...I am writing about five elements: a theory, the theoretician, his practice and that of those of us who adopted the theory...the focus of this essay is the relationship between theory and practice..." (p.v).

Facundo begins by describing some of the "amazingly contradictory" ways that Freire is read and interpreted "in the most diverse circles" in the United States (p.19). Some of the reasons Facundo finds to explain this diversity of interpretations are: the "obscurity" of his writing, fear or ignorance of Freire's radical political-educational perspective, and the refusal of Freire to provide cookbook-type instructions on implementation of his philosophy.

This refusal to provide specific direction has had a strong impact on would-be Freirian educators in North America. Facundo describes the disappointment and frustration Freire engenders when he denies requests to help people design "Freirian" educational programs in North America, even though, as a South American, Freire is unfamiliar with daily life in North America, and is thus unqualified to deal with specifics of any educational planning here. As Freire himself has stated repeatedly, both in person and in his writings, he has a philosophy towards education, not a fool-proof method that can be applied

universally. He has refused all requests to design curriculum for others or advise them on details of their practices because he believes that the individual educator must interpret Freirian ideas in light of their own situation and experience of the world.

Writing of his experiences in Chile and Guineau-Bissau, Freire states,

> We also learned not to attempt to impose on the Chilean context what we had done in different circumstances in Brazil. Experiments cannot be transplanted; they must be reinvented. One of our most pressing concerns when we were preparing as a team for our first visit to Guinea-Bisseau was to guard against the temptation to overestimate the significance of an earlier experience, giving it universal validity (1978, p.11-12).

Accordingly, Freire and his team spent considerable time with local educators examining the situation in Guineau-Bisseau before they did any educational planning.[2]

It seems basic to Freirian philosophy that validity in any educational practice occurs only after a thoughtful, educated examination of the educational situation, especially from the perspective of the reality of the learners. An approach to education is "recreated" anew for each situation-otherwise it is merely traditional education which ignores the uniqueness of each situation and group of learners and and thus is not Freirian at all. Those who blame Freire for his lack of cooperativeness in this area are seriously misinterpreting his ideas, as Facundo, and also Giroux, point out.

The necessity for "re-inventing" Freire's ideas for each new experience, combined with his lack of specific guidelines on how to do this, may also be a reason for his name being attached to programs which are not liberating at all, but rather are obviously designed to maintain the status quo. As Facundo states, "Therefore, everyone can say 'I am re-inventing Freire's practice'. It [Freire's statement] justifies all efforts at re-invention" (p.105).

It is a paradox of Freire's pedagogy that this concept of "re-invention", which is one of the aspects that makes it so powerful, is at the same time one of the aspects that makes it weak and open to misinterpretation or misuse. The Freirian educator must be aware of this paradox and allow himself to be open to the realities of each situation and group of learners, getting involved in re-learning what he knows every time. This results in a valid, relevant experience for the learners, one that recognizes their lives as important to what goes on in the classroom, and one that allows the teacher to "engage with the learners in an act of knowing" (Freire,1984). The possibility of misusing this concept means that practitioners must be all the more careful and honestly critical of their own praxis.

Facundo also examines Freire's own practice in Guineau-Bisseau and questions whether Freire's account of his experience there, as described in Pedagogy in Process and personal talks, is valid. She quotes from a study of Freire's project in

Guineau-Bisseau, done by Linda Harasim of Toronto, which found that the project was not a success. Harasim's report causes Facundo to wonder "Did his ideas not work because of his personal 'contradictory' behavior, or because his ideas don't work? " (p.119)

In her summary, Facundo concludes that she and her contemporaries' adoptation of Freire's ideas were based on their perception of Freire as more politically radical than he actually was at the time. She feels that many Freire practitioners in the United States similiarly embraced Freire's ideas too quickly and too uncritically. Facundo ascribes Freire's "failure" in Guineau-Bisseau to his violation of "the very same principles he establishes in his writings as a guide for action" (p.126), and cautions Freire practitioners in the United States not to do the same thing by unquestioningly adapting his ideas, never asking "whether Freire's educational philosophy and practices are workable at all" (p.126). Facundo calls for continuing, critical, and honest evaluation of Freire's ideas and practices and of the ideas and practices of those who are attempting to follow his philosophy in North America. "For me, this means being as critical of his ideas and practices as he taught us to be critical of ours. It is time that we do both" (p. 127).

Facundo's report is a valuable addition to the body of Freirian literature, because of its critical stance to both Freire's own practice and that of his followers in the United States. It is crucial, as Facundo concludes, to regularly examine

and question educational practice; this is one of the most important lessons of Paulo Freire.

Another important contribution of Facundo's report is that it clearly points out that one of the reasons for criticism of Freire by his followers lies not with Freire, but with his followers, who have attempted exactly what Giroux warns against, that is, imposing Freire's methodology "like a grid, upon a vastly different, socio-political experience" (Giroux,p.128). Others have romanticized Freire and his theories and begun with unrealistic expectations for change and success, then blamed Freire and his ideas if they failed. As Giroux says, "The criticism appears less as an indictment of Freire's pedagogy than of those educators who unknowingly follow in the positivist tradition of elevating 'methodology' to the status of a truth" (p.128).

Facundo's report, as well as Grioux's analysis, clearly show that it is important to follow Freire's own dictum concerning educational practice: examine the situation and the motivations of all concerned, realistically and honestly set goals, and continually question practice.

Facundo's paper contributes to the ongoing dialogue on the question "Is Freirian education desirable and possible in a North American setting? " To further explore this issue, some published descriptions of Freire-inspired programs in Canada and the United States will be examined next.

Before proceeding to a discussion of those programs, it will be helpful to define what is meant by "Freirian" when the term is used in this paper. The term "problem-posing" will also be used. Both terms are intended to identify educational practice

where the goal is to critically examine reality for the purpose of taking positive action for change

where the experiences and beliefs of the students are considered as valid as those of the teacher

where a true dialogue between the learners and the teacher, and between the learners themselves, is attempted

where "chunks" of reality are presented in the classroom as "problems" to be "solved" by the group

where the learner is treated with respect as a functioning member of society with a contribution to make

where the inspiration and goals can been seen to come from Paulo Freire, though not necessarily the specific practice .

Freire-Inspired Educators in North America

The number of "Freirian" education projects in North America is difficult to estimate because although there may be many programs attempting to implement Freire's ideas in such areas as Adult Basic Education and English as a Second Language, descriptions of these programs have not been published. As Blanca Facundo points out in her report, Freire-inspired programs are often too underfunded and inadequately staffed to have the time or energy to publish reports of their work. Also, Freire-style programs are usually not connected to the types of institutions that regularly publish reports on their activities. Individual teachers may also quietly be experimenting with these ideas in their own classrooms, but they do not publish reports either. In addition, as mentioned, programs that label themselves Freirian, may have nothing to do with Freire's theories, and may even be completely opposed to his ideas.[3]

This section deals with some Freire-inspired educators who have published accounts of their work. The work of Ira Shor and Nina Wallerstein will be discussed, as well as programs designed by Debra Barndt and the Participatory Research Group, the ESL Core Group, and some Adult Basic Education and ESL curriculum developed in British Columbia.

Ira Shor

Ira Shor has used Paulo Freire's pedagogy to teach remedial English to open admissions students at City University of New

York. Shor's students are inner-city working-class young adults who hope that a college education will give them a chance for a better life. To Shor, these urban youth are the the victims of the "powerlessness and confusion [of] daily life" (Shor, p.47), manipulated objects of a mass culture which dehumanizes them. He uses Freire's problem-posing approach as a tool to try to counteract the dehumanizing effect of mass society by helping the students to develop a critical consciousness that will prepare them to be active participants in a "true democracy". For Shor, this is the true goal of a "college education" .

Shor utilizes the Freirian approach of bringing ordinary everyday life into the classroom to be examined. "By critically studying the lives they live uncritically and the culture which eclipses reason, students begin changing their powerless places in society" (p. 48). Shor finds that the dramatic effectiveness of Freire's method is that it brings together the "power of the mainstream" of real life, with the "power of structural thought." The combination has a "catalytic" effect.

Shor has carefully designed methods that are relevant for his students . An important element of Freire's pedagogy is the choosing of the generative themes-elements that contain the central contradiction in the students' lives. The "decoding" of these elements is central to the process of "conscientization". Shor chose themes which will "systematically and problematically re-present to students what they have unsystematically and

uncritically taught the teacher" (p.97) by observing students and their environment, talking to them, and listening to their conversations . Shor often uses the themes of work, family life, marriage, sex roles, and college itself in his classes. For example, Shor sometimes begins by examining a mass-produced hamburger from the college cafeteria-an object familiar to the students, but one that they have never really objectively looked at. He begins with an examination of the concrete reality of the hamburger (which he actually brings to class) and skillfully guides his students into the larger issues represented by the hamburger, such as North American food production and marketing systems, nutrition, and employment practices.

Shor's unifying criteria in developing themes is that all material studied should present a problem or lend itself to a critique. This critique begins with a dialogue among the group members, then Shor and his students decide in which direction they want to move their investigations-how they want to approach the problem or critique. The goal of this process is for the students to develop critical consciousness and improve their language skills at the same time.

Shor maintains the Freirian perspective on the centrality and validity of the students' lives and experiences to any academic learning and shares Freire's firm belief that the successful outcome of education is the liberation of the learners . Language skills are acquired as a by-product of the study of meaningful content; speaking, reading, and writing are

used to understand themes and to communicate to other members of the class. Shor has adapted Freire to urban America by identifying the corporate state with its dehumanizing mass society as the oppressor [4], and developing methods that are appropriate for his students and teaching situation.

Nina Wallerstein

Nina Wallerstein's book Language and Culture in Conflict: Problem-Posing in the ESL Classroom describes her excellent model of a problem-posing course which can be adapted for both Adult Basic Education and ESL instruction.

Wallerstein's original work was done in a Spanish-speaking neighbourhood in California. Her team studied the lives of the students in order to discover the themes in that community, and then ran a problem-posing ESL discussion group to explore those themes while teaching English language skills. Like Paulo Freire and the other educators discussed in this paper, Wallerstein believes that the function of education is to show the learners how to critically examine their lives in order to take positive action for change,

> Problem posing is based on the premise that education starts with issues in people's lives and, through dialogue, encourages students to develop a critical view of their lives and the ways to act to enhance their self-esteem, and improve their lives (p.3).

Wallerstein feels that the problem-posing approach is "particularly well-suited to adult ESL classrooms." ESL students, often from low socio-economic backgrounds, must deal

with economic and cultural difficulties when they come to America. Like the peasants Freire encountered in South America who blamed themselves for their oppression, Wallerstein's students often blame themselves for their lack of success in their new country. A problem-posing approach tries to lead them to realize that there are social causes of their difficulties outside of themselves and that action can be taken.

The first step for the ESL teacher is to identify the students' concerns, to find out with is important to them. Wallerstein recommends listening and observing students' interactions with teachers and with each other and walking through the communities to observe everyday life. Wallerstein is especially interested in problems related to culture: cultural differences, cultural identity, the dilemma of assimilation vs. preservation of a group identity.

After the teacher has identified the themes of the community, she develops codifications that will present the themes to the students in an "emotionally laden" and "identifiable" way. Codes are developed in such a way that they crystalize common conflicts faced by the students. Sample themes are conflicts between foreign-born parents and "Americanized" children, mothers faced with the demands of both child-rearing and working, and conflicts between English-speaking and Spanish-speaking Americans.

All the codes in Wallerstein's book are accompanied by a carefully planned sequence of questions. Wallerstein designs her

questions to follow an inductive sequence that helps the students develop thinking skills while critically examining their daily experiences. Thus, students develop skill in inductive reasoning at the same time that they are gaining critical awareness of the "larger social context" that shapes their daily experiences. When examining and discussing the codifications, students first describe what they see in the codes (Description), then decide if the situation depicted is also their problem and how they feel about it (Personalizing), look at the larger social context (Generalization), determine the causes of the problem (Evaluation), and finally, discuss alternatives or solutions (Action). Wallerstein's book also includes chapters on recommended teaching techniques.

Wallerstein's work is an important contribution to the adaptation of Frierian methods in North American, particularly to the field of ESL education. Her question sequence is very adaptable, and demonstrates how Freirian philosophy often meshes with good pedagogy. The sequence moves from the concrete and the particular (Description, Definition, Personalizing), through to the analytical and abstract (Evaluation). Starting with description in an ESL class lets the students use and learn the English words for concrete objects that they can see in the picture before they go on to the more difficult words for abstract concepts. The people and objects in the picture are also all familiar to them from their everyday life. Building on this concrete base, the class can then move on

to more difficult words and ideas. Starting with description of a picture also gives the class as a group a common point of reference for their discussions. Wallerstein also shows how pictures and dialogues, common ESL teaching tools, can be used to recognize, rather than ignore, the reality faced by the students outside of the classroom.

Wallerstein's book demonstrates how Freirian philosophy is particularly powerful for use with ESL classes because it identifies key areas of conflict and ambiguity in the students' lives. Although students are strongly motivated to learn English in order to function successfully in their new country, they don't want to give up their own cultural identity. Wallerstein's problem-posing curriculum recognizes the centrality of this cultural conflict to her students' lives, unlike "much of traditional ESL instruction [which] ignores students' bilingual/bicultural identities " (p.9). Her classes give students skills beyond grammar and vocabulary, skills to understand and to cope with the reality of their new country and beyond that, the skills to begin to change that reality.

Participatory Research Group

Like Wallerstein, the Participatory Research Group (PRG) in Toronto have been exploring ways to combine education for critical consciousness with language learning. The Toronto PRG is part of a larger worldwide organization concerned with "linking research to action and with supporting approaches that stimulate and give voice to the analysis and interpretation of their

reality by the exploited or oppressed" (International Council for Adult Education,1980).[5] Many of the publications of the Toronto group are entitled "working papers"; they are intended to be examined, questioned, and critically evaluated, so that "we continue to learn from what we're doing-to improve our practice, not only our political and pedagogical clarity," since the "goal of our work is...to contribute, in a very small way, to the very large task of changing unjust social structures" (Barndt, 1981, p.1). This larger goal makes it important to be constantly examining and improving practice.

Consistent with their emphasis on practice, the Toronto PRG publishes descriptions of its educational projects. Four of these publications and a related one by the Ontario Ministry of Citizenship and Culture in the area of ESL and Literacy describe how they have used an essentially Freirian, problem-posing approach in various settings. The PRG and Ministry materials are designed for ESL teachers and describe experiences members of the group have had developing learning materials for their classes; in most cases, the materials are reproduced in full or in part. These publications will be examined in terms of how they approached the problem of implementation of the Freirian approach, particularly for ESL groups.

Deborah Barndt

Deborah Barndt's books Getting There: Producing Photostories with Immigrant Women (1983, with Ferne Cristall and Dian Marino) and Just Getting There: Creating Visual Tools for

Collective Analysis in Freirian Education Programs for Migrant Women in Peru and Canada (1981) describe and discuss her experiences "creating visual tools for collective analysis in Freirean education programmes for migrant women in Peru and Canada" (1981,title page). In her introduction to Just Getting There Barndt discusses the "critical social use" of visuals for collective analysis and action. Barndt uses her images and those created by her classes to counteract the unrealistic, manipulative images of the mass media. In Peru, she borrowed a format from the mass culture, the photo-novella, to use for liberating education. The difference between Barndt's photo-novellas and the mass market form was that her photo-novellas were made by the students and teachers and used for critical analysis of social reality, rather than for escapism. She also used thematic photographs and filmed socio-dramas acted out by her students. In Toronto, Barndt used songs, cartoons, photo-stories, and drawings which were made either by the teacher or by the students with the teacher as facilitator.

In Getting There, which describes her work with a group of Portuguese immigrant women in Toronto, Barndt uses the images of the mass media itself for critical analysis. For Barndt, the key component in this type of education not the type of visual or who made it, but how it was used. If the visual material "is a reflection of the social reality of the people involved," raises issues about that reality, and allows a process of "compar(ing) personal experiences and perceptions, find(ing) common problems, analyz(ing) their causes, and explor(ing) alternative solutions"

(1981,p.7), then it has been used for critical social analysis, not exploitation or manipulation.

To counteract the mass media images that bombard them, Barndt used the real life experiences of her female immigrant students. The message of the media ads is that only young, beautiful, rich, lightskinned women are to be loved and valued. Nowhere do immigrant women see images that reflect their struggles in coming to a new country, learning a new language, finding housing and employment, and facing the problems of being working wives and mothers. The result is that they can begin to feel that they are the only ones to have problems.

The purpose of Barndt's classes is to get immigrant women to talk to each other so that they can begin to explore the social causes of their experiences, to understand why they feel alone with their troubles. Barndt shares with Shor and Wallerstein the Freirian belief that these women need to ask questions and look critically at their lives in order to discover the true causes of their social situation. She uses photo-stories, created by the groups based on oral histories of the members' experiences, to reflect back to them the validity and importance of their own realities. She also gets her classes to critically examine advertisements order to become aware of the effects of this propaganda on their attitudes.

Barndt's booklet for the Ministry of Citizenship and Culture, Themes and Tools for ESL (nd) is also designed for ESL teachers who want to "develop themes and tools that are

relevant to the everyday problems of participants in an ESL class" (p.3), who want to "involve students in creating original curriculum material that is vital to their own lives" (p.2). The emphasis here is on how to use a participatory research process to involve students in identifying themes and how to create learning tools around those themes. A learning tool is valid if it is familiar, involves the student, and generates questions. "The critical issue is the use" (p.34). Barndt's book gives many examples of materials used as Freirian codes and provides a question sequence similar to Wallerstein's to show teachers how to implement this process.

Barndt summarizes the issues involved in her own work at the end of Just Getting There. They are

1) The social context provides the content

2) Involvement of the participants assures relevant social content

3) Participation can take many forms and can come at various points of the production process

4) Collective production helps move the analysis from a personal level to a social one

5) Relationships of trust are a basis for this participatory production and learning-the teacher must be willing to give up complete control of the course

6) Collectively produced materials can stimulate collective action if there is a clear organizational base for their use-education can help develop the consciousness and skills needed for collective action even though they may not directly lead to action (p.44-46).

Like Wallerstein's, Barndt's work is an excellent model of implementation of Freirian ideas in a North American, urban context. Her books contain a wealth of information for other

ESL/Literacy teachers, realistically discuss issues involved in attempting this type of pedagogy, and contain practical suggestions that can be implemented by the individual classroom teacher. Barndt's books show other teachers creative examples of education for critical consciousness.

Other publications of the PRG continue to contribute to this emerging pedagogy. ESL and Community Groups Create Learning Materials: Four Case Studies by Arlene Mantle et al.(1982), is devoted exclusively to learner-created curriculum. The book describes the attempts of four ESL classes to create learning materials that are relevant to their own lives and interests. The reports are particularly useful because they are first hand descriptions by the teachers involved. Problems in implementing this type of non-traditional curriculum, including "insufficient funding; time constraints; daily injustices faced by the participants, and uncertainty about what the next step should be" (p. I) are discussed. The book describes the class's experiences making songs, slide shows, and photo-novellas in a variety of settings, including "English in the Workplace" classes. Similarly, Immigrants Speak Out (Barndt and Marino,1983), a collection of booklets created by ESL classes, describes ESL-problem posing classes and includes some of the materials they produced. Keep Out describes a letter-writing campaign instigated by another ESL class, while two other booklets include materials that describe family conflicts in the lives of the students. In addition, individual members of the Participatory

Research Group have written articles on problem-posing and learner produced materials (Nettle, 1982; Pratt,1982). The thoughtful praxis of the ESL educators in the Participatory Research Group and the material they have published in order to communicate their experiences to other educators constitute a major contribution to the implementation of Freirian-type pedagogy for ESL classes in a North American context.

British Columbia Ministry of Education

Two other notable attempts at implementation are also relevant here, the first one from British Columbia. The B.C. Ministry of Education has developed a curriculum specifically for Native Indian Adult Education students that is designed along Freirian lines, the Native Literacy and Life Skills Curriculum Guidelines (1984). The curriculum's goal is to teach language and lifeskills through study of meaningful content relevant to the lives of the learners. Using the Language Experience Approach as the basic methodology, the content is approached in a problem-posing way. The overall perspective of the material is an examination of how contact with white society has affected the culture of British Columbia Native Indians. Emphasis is on respect for the learner and his/her experience of the world.

The curriculum is designed to guide the learners in an examination of some problematic situations in their lives through a study of what it calls "Theme Areas". The guidelines suggest themes such as Health, Housing, Family, and Education, as content units for reading, writing, and dialogue activities, while also

encouraging teachers to find their own themes for their classes. Examples of how to develop a theme are included in the guidelines. In each theme area, the curriculum attempts to "analyze the roots of those problems and develop the skills and strategies necessary to create solutions" (p.viii). It views the difficulties confronting Native people as "important issues to be examined and solved," rather than problems caused by inadequacies of individuals. Key elements of the curriculum are the theme approach, dialogue in the classroom, and cooperative power-sharing between students and teachers.

The guidelines recommend the Language Experience Approach for use in developing the theme areas because the curriculum writers felt that the LEA was the method most consistent with the theme goals as it is student-centered, makes use of content that is "directly relevant" and meaningful to the learner, and treats students' experiences "with respect." The utilization of the Language Experience Approach with Frerian pedagogy certainly seems inevitable (see Section III) and is an important contribution of this curriculum.

These guidelines are an ambitious attempt to adapt Freirian philosophy to a curriculum designed for Native Indian basic education, and are a great improvement over past ABE courses for Native Indians, which generally ignored their real needs and world view, to say the least. Using a critical examination of the changes that have taken place in Indian life as a result of contact with white society as the course content is a recognition

of an important aspect of the students' reality. The emphasis in each unit on positive action is also very Freirian. The examples of theme development are rich in activities and resources. However, although the curriculum aims at power-sharing and student-centeredness, the examples of theme development in the guidelines seem problem-solving rather than problem-posing. Emphasis seems to be on skill-acquisition and activities rather than on dialogues and analysis. The curriculum could perhaps benefit from a problem-posing question sequence such as those used by Wallerstein and Barndt to systematically take the group through description to critical analysis. Emphasis is still on what the curriculum planners think the students should learn, what they identify as problems, rather than on why the students are there and what they want to deal with.

The ESL Core Group

Another "Freirian" curriculum that seems to be too predetermined is "Themes for Learning and Teaching-A Content-Guide for Teachers of English as a Second Language and for Community Workers" by the ESL Core Group in Toronto (1979). Like the B.C. ABE guide, it identifies themes and in detail, suggests to the ESL teacher how to develop these themes with their classes in a way that will lead to "conscientization". "Codes" for each theme as well as question sequences and key words are provided. However, the design of the curriculum does not provide for enough input from either the teachers or the students. While Barndt's book Themes and Tools for ESL shows

teachers how to pick themes themselves and how to explore them with their students, this material decides what the themes are, chooses "key words" in advance without participatory research, and prescribes what the outcome of each "dialogue" should be! "Conscientization objectives" at the beginning of each lesson tell the teacher what values the students should have by the end of the lesson. As the authors confidently predict, "The particular objectives point to what is going to happen in the classroom, the conscientization objective points to why it is going to happen" (p.v). In other words, the ESL Core group is describing reality for the teacher, who in turn can guide the students to this truth.

This attempt at a "teacher proof" and "student proof" curriculum seems far from the Freirian concept of teacher and student <u>together</u> arriving at a place of knowing; a place which will always be different according to the reality of the learners, the persona of the teacher, and the context of the class, a place arrived at by a mutual experience of critical examination of reality. As Freire has said "Knowledge can't be transferred, it has to be re-created" (1984). He has described how his approach involves a certain amount of "risk-taking": "Dialogue involves exposure to risk" (1984). This includes the risk that the teacher will not have total control over the outcome of the class, the risk that the curriculum planners will not have total control over the teachers, and the risk that the outcome of the whole course cannot be predetermined. The ESL Core Group are not willing to leave anything to chance-there is

no room here for the concerns of the teachers and students who will be using the materials, no room for them to determine the themes and outcomes of their own classes.

These last two examples of "Freirian" curriculum illustrate an inherent difficulty in implementing Freirian pedagogy, one that Freire himself is aware of. That is, the difficult balance between an overly controlled curriculum and one that is too open. For Freire, the "radical democratic position" is one that is neither irresponsibly "laissez-faire", nor manipulative. The teacher has to be direct and aware of his position as leader of the class, but this does not mean that he can manipulate the class for his own ends. Commenting on the issue of teacher directiveness, Freire said,

> Don't manipulate, don't be indifferent. You can't confuse manipulation with directiveness-all education is directive, there is directiveness in education... Manipulation implies an attempt to disguise what you are doing, [to] pretend that people are free while you are manipulating them (1984).

It would be naïve to suppose that those who run ESL or ABE courses don't have their own goals and agendas for the learners and the course. What is manipulation is to pretend that this isn't so. Educators have beliefs and "All educators have to fight in order to convince others of their beliefs" (Freire,1984), but this can be accomplished through dialogue, not manipulation. In addition, the students may have goals that are very different from those of the teacher (see Appendix IV) . Practical problems

also intervene, as the PRG publications remind us. The solution suggested by Freire is to do as much as you can given the limitations of your situation and your own abilities. "What I can do is never what I would like to do.I must do today what is possible today" (1984). Be as Freirian as you can under your own particular curcumstances.

Among North American Freirian educators, Ira Shor, and Deborah Barndt and the PRG seem to have developed good power-sharing between students and teachers. Shor, and the PRG teachers are skilled in the techniques of problem-posing pedagogy and guide the class at the beginning, but the course content, the themes, and the method of developing them are chosen with the students, not for the students. Themes are not predetermined. Teachers let the learners identify what is important to them to discuss. As Barndt points out, even if the teacher chooses the codes to examine, if they are examined in a truly problem-posing way, with a real dialogue, this gives the learners space in which to voice their own concerns.

The work of the Freire-inspired practitioners described in this section would indicate that Freire's pedagogy <u>can</u> be adapted to the North American context <u>if</u> the educator has both a true understanding of Freire's philosophy and an informed concept of the realities of the lives of the students. They must be willing to take risks, and give up the traditional role of the teacher or curriculum planner and the power that it holds. A crucial factor is the possession of the patience, skill, and

commitment to allow students to participate as fully as possible in their own education. And, as the reports from Wallerstein, Shor, Barndt, and the Participatory Research Group tell us, Freire-style education is possible, but difficult and often frustrating.

Deborah Barndt describes the situation eloquently in her introduction to Getting There,

> We are not supporting the telling of personal stories only for self-expression or therapy; we are supporting the sharing of daily experiences,which can lead to a clearer understanding of social structures,a critical analysis and a readiness to act collectively.
>
> We do not see this process as one that is complicated to understand and undertake. We think it is a simple idea; people learn and act best when they expore common issues together. And yet the idea is the opposite to the way we have been taught to learn. We know that while the process itself is fun, the task ahead is immense, and the obstacles formidable.
>
> (p.iii)

III. Review of Literature

A continuing problem for those who attempt to implement the ideas of Paulo Freire is that his is an approach to education, a way of understanding education in its political context, and more, but it is not a method. In his writings and talks, Freire describes some of his personal experiences in developing methods, but they may or may not be applicable in a North American context. Also, as mentioned, Freire continually stresses that educators have to create their own methods. Although this lack of methodology creates problems, it is also one of Freirian pedagogy's strengths, as it causes Freire's ideas to be truly adaptable in many contexts.

Since Freire has a philosophy, not a methodology, his ideas can be implemented by using established ESL and literacy methodology. This establishes an interactive realationship-the methods provide ways to implement Freire, while Freire's approach to education provides a unifying force, a glue, an underlying support that turns an eclectic blend of methods into a cohesive whole. It is up to the individual educator to examine and analyze the context of his teaching situation and choose the method or mixture of methods that he feels best adapt Freire.

The way that Freirian philosophy meshes with accepted methods demonstrates another strength of his ideas-they are pedagogically sound.[6] Showing respect for the learners, their language, and their points of reference, starting with where they are at, beginning with what is concrete and familiar, working from the known to the unknown, teaching words that are

meaningful to the students in their natural context, sharing control of the class-all are good pedagogy, particularly with adults (see Bell and Burnaby,1984; Longfield, 1984).

Adults have very specific needs as learners; they bring to class a wealth of life experience, both positive and negative, which affects their learning and must be recognized. They also must be treated with respect as equals with valuable input into their own learning. The Freirian approach recognizes the adult learner as a whole person in the context of their past and present lives and teaches language in this way, as part of the whole person in the real world, not as an isolated subject based on a textbook writer's view of reality. It also uses language communicatively to talk about content that is meaningful to both class and teacher.

Therefore, while attempts to implement Freirian philosophy have created new methods, such as key words, codes, and learner-created materials, the Freirian pedagogy also can be used with established methodologies. Some of the specific methodologies used in the Canadian Farmworkers Union curriculum unit materials will be mentioned in Section IV. This section will review the literature in those areas that are relevant to the development of the CFU materials: ESL literacy in general and the Language Experience Approach in particular, the teaching of language together with content, and the use of video and photo stories in ESL. Reports on other programs for farmworker education will also be examined briefly.

ESL Literacy

> Literacy education for adolescents and adults has been a perplexing problem for ESL teachers, who are generally unprepared for this specific type of instruction. Materials designed for native-English speakers are not suitable for ESL literacy instruction, and teacher-training institutions are not providing preparation for ESL literacy for prospective ESL teachers. Furthermore, very little research has been done on ESL literacy. In spite of this dearth of information and lack of suitable didactic materials available, substantial numbers of nonliterate students are seeking ESL instruction.
>
> (Methods and Materials for ESL Literacy, by Ann Strauch, 1978, p. viii)

Almost every article, paper, or bibliography on ESL literacy describes the field as Ann Strauch did in the introduction to her thesis on ESL literacy in 1978-lack of research, few appropriate materials, inadequate teacher preparation. Although the field of ESL literacy is still comprised of a small body of literature and materials, since Strauch's quite comprehensive review of ESL literacy theories and methods in 1978, new names and titles have been added to the list of ESL "methods and materials" . Perhaps the field has grown due to changing immigration patterns, i.e. the influx of people from non-literate cultures, or those with little formal schooling in their home countries. Some of the new names in the field are those who have developed new theories and methodologies; the greater number are those who, due to the "dearth" of materials, developed programs to meet their own specific teaching needs. This review will not attempt to discuss all ESL literacy methods, rather it will center around issues in ESL literacy that are relevant to the development of the CFU

curriculum materials described in Section IV. Examples from the literature will be cited, with a focus on the Language Experience Approach, the method used in the CFU materials.

Much of the professional literature and trade material currently available was judged not suitable for a problem-posing, student centered approach to ESL literacy. The main reasons for this unsuitableness can be summarized as follows:

1) Methods are used that were originally designed for children.

An example of this approach, which is still being used and written about by some educators, is Mary Johnson's Clarity Books materials (Johnson,1981), which uses the same beginning literacy booklets for adults and children, complete with childish pictures. Other examples can be found in articles by Lewis and Hatch in Teaching English as a Second or Foreign Language by Clece-Murcia and McIntosh (1979).

In addition to the fact that adults have mixed feelings about being in school at all and are sensitive to any hint of being treated like children, they have very different needs than children and therefore require an education program which will recognize, rather than ignore, those adult needs (Strauch,1978; Bell and Burnaby,1984; Longfield,1984; Thonis, 1970). Thonis writes, "Paramount in planning for the functionally illiterate pupil is the adjustment of materials according to his maturity and interests, even when presenting the very basic materials... for foundation skills..." (p. 139).

2) Language is taught in isolation, barren of content or meaning.

3) Language is taught that is not natural, conversational English. Students learn words and sentences that they would never use in real life.

The so-called linguistic approach, which has been criticized within the first language reading community (see Chall,1967; Hatch,1973), is the worst offender in this area. Words are chosen for sound combinations, not meaning or frequency of use, resulting in stilted, meaningless lessons. This method has been used for beginning ESL literacy students by some ESL teachers. Johnson's material using the linguistic method teaches students to write and say "Jock set our clock" or "Can your fox swim?". Other linguistic methods for ESL literacy are described in Celce-Murcia and McIntosh and Strauch.

The Laubach literacy method, used worldwide, is based on repetition of words in simple "stories" which are written in stilted language and have virtually no content. As in many "code" approaches to reading, word attack skills are emphasized to the virtual exclusion of comprehension (Strauch,p.83-91). Meaningful content and natural, communicative language are lost.

The phonics methods is another example of language taught in isolation. Phonics instruction can be effective for adult literacy students when combined with meaningful content (Strauch, p.24; Section V, this paper), but teaching isolated sounds without words, phrases, or conversation, is frustrating and

ineffective, expecially for adults (Strauch; Bell and Burnaby). Programs with low emphasis on content are unsuitable for any beginning readers, even more so for adults, who are accustomed to using language only for meaningful communication. As Thonis notes, " Further, an excessive emphasis on decoding may minimize the meaning to be gained from written language" (p.52). Students unused to reading either for information or for pleasure have to see a purpose in reading, they need interesting, relevant content, not bland, stilted stories or words in isolation.

4) Materials begin at levels too high for students who are not literate in any language.

Most trade books commonly assume literacy, or a familiarity with print, even in "Book One" of any series. Notable exceptions are the New Start Canada books (Selman and Mrowicki,1984), and materials by Wigfield and Keltner. [7]

Another ESL approach often used as part of basic literacy instruction is competency-based education, which bases the curriculum on what the students will need to function successfully in their daily environment. Although this approach will not be discussed in this paper, it is very appropriate for adult ESL classes, and is an integral part of the CFU curriculum (see Charlton,1983).

Goals for Adult ESL Literacy Programs

What does make up a good ESL literacy program for adults? One that recognizes their particular needs and requirements and utilizes good pedagogy to meet those needs. Excellent descriptions of the characteristics and needs of the adult ESL learner can be found in Longfield (1984), Bell and Burnaby (1984), Strauch (1978), and Craig (1978). Some of the key points that must be considered when creating a curiculum for adult ESL literacy students are

1) Show respect for the learner and his life experiences.

In any adult education class, the students must be treated as the teacher's equals. In fact, as Longfield points out (p.9), some ESL students are more widely travelled, more experienced in the "school of life", than their teachers. Adults bring life experience to class that can be used as a foundation for their learning. Most adults have experience in solving real-life problems. This is particularly true of immigrants, as they have had to deal with the problems involved in moving to a new country and creating new lives for themselves and their families. The curriculum should build on problem-solving skills and other strengths that adults bring to the task of learning English.

2) Set goals for the students based on their needs (Bell and Burnaby, p. 27-29).

Before planning a course of instruction, the curriculum

designer or teacher must answer questions like the following:

> What are the students own goals and values? Although they may be different from those of the instructor, they are valid and must be recognized.
>
> Why are they taking the class? What do they need or want to be able to do? Why do they want to learn English?
>
> What do they need to be able to do to function successfully at work and in the community?

These questions are important for the instructor of adults to consider. Since adult students are often taking time away from work and family to attend ESL classes, they need to feel that what they are learning will be useful to them in the real world. Also, non-literate students have spent little time in formal education situations; they are used to learning and knowing what is practical and concrete and have little patience or understanding of content that is not relevant to their daily lives.

3) Start from where the student is at; use material suitable for his or her level of ability.

The student's level of ability on literacy tasks must be carefully assessed. In many cases, particularly with students from a rural background, pre-literacy skills that need to be taught can include holding a pencil (T. Craig,1979,p.39), interpreting pictures accurately (UNESCO,1973,p.36-39; Asayi-Dopemu,1982), and understanding that the marks on the page represent spoken language (Dixon and Nessel 1983). In order for learning to occur, and for the student to avoid frustration and

confusion, instruction must begin at the student's level of functioning, and progress by small increments.

4) Ask students to read and write only words that they can understand, that are in their speaking vocabularies (Bell and Burnaby,1984; Ben-Barka,1982; Strauch,1978; Thonis,1970; Dixon and Nessel,1983).

Eleanor Thonis and others have called this the "natural" order of learning. Thonis recommends this natural order be followed in second language reading instruction. "Use the 'natural' order of language learning-understanding,speaking, reading and writing-so that pupils do not struggle with written forms of materials which they cannot hear, understand, and say" (p.131). Using this order will lead to word recognition rather than frustration, and will emphasize communication and comprehension rather than rote learning.

5) Plan classroom activities that involve students in reading and writing meaningful content for communicative purposes.

Wayne Booth, a rhetorician, has said that all writing should be addressed to someone about something for some reason (Booth, 1963). This is equally true of reading and writing at the basic literacy level. As mentioned, adults need meaningful content; they need to learn to read and write words that relate to their real lives and that they can understand.

Gail Weinstein, an ESL instructor and researcher, writes about literacy in an ethnographic context. She views literacy as

"...not a set of mechanical skills residing in individuals, [but rather] a mode of communication that takes on meaning within specific social contexts" (Weinstein,1984,p.478). This view of literacy is consistent with recent trends in rhetoric, first language reading and writing instruction, and ESL, which stress the role of language as communication between human beings in social settings. It is important for educators to provide language instruction in this social context.

6) Communicate the feeling to students that learning to read and write in English is possible for them (Vella,1982; T.Craig,1983; Bell and Burnaby,1984).

Adult learners need to experience immediate progress so that they are encouraged and can see that their time in class is justified. As Wallerstein points out, immigrants may feel beaten and confused by the difficulties of adapting to a new country; they may feel that they can't "make it" in the new culture or learn a new language. They must be given the feeling that they are getting somewhere as a result of their English classes or they may get discouraged and drop out.

The Language Experience Approach

The Language Experience Approach (LEA) is a way of teaching beginning reading and writing that uses the words and experiences of the students as the basis for instruction. The teacher or tutor writes down words, phrases, or longer stories that the students have produced orally, and practices reading these with

the student. It is important to note that the LEA is not a single method or technique. Dixon writes "Finally, LEA is an extremely flexible method; there are many variations of the Language Experience Approach. Only one rule remains-the student's own language is written down to produce the text material for reading instruction" (p.4). In ESL instruction, LEA can be used for reading, writing, and oral language practice.

The Language Experience Approach to reading is the method that seems to be the most consistent with both the above goals for good adult ESL literacy instruction, and with a Freirian approach to education. Language Experience has been recommended for ABE classes by the B.C. Minstry of Education Native Literacy Guidelines and Kennedy and Roeder (1975), and for adult ESL classes by Wallerstein, Barndt, Dixon and Nessel, Ben-Bakka, Rigg, Bell and Burnaby, and Sawkins, among others.

The ABE/ESL work by Wallerstein, Barndt, and the B.C. Ministry of Education has already been mentioned. Kennedy and Roeder (1975) successfully used the Language Experience Approach with adult ABE students in a community education centre in Massachusetts. They have published two books of writing by their students. They use language experience because it "...allows students and teachers to place the primary emphasis in class on communication and self-expression rather than on phonics" (p.4). Alba Ben-Bakka (1982) used the LEA in a study with non-literate adolescent ESL students. She was looking for "tentative evidence for the feasibility of the language experience approach for

teaching reading to semi-literate ESOL adolescents" (p.3). She found that the students responded well to this method of instruction, both in terms of interest and of literacy progress. Maureen Sawkins (1982) used the Language Experience Approach with non-literate adult ESL students working one-to-one with tutors in community education classes. Some of her students created language experience stories about their lives which were then published as booklets by the B.C. Ministry of Education.

Rigg, Bell and Burnaby, and Dixon and Nessel have written about literacy instruction for ESL teachers. In their Handbook for ESL Literacy, Bell and Burnaby (1984) recommend using approaches with adults that teach "reading for meaning," including the LEA. They stress that "What is important is that the student begin with a meaningful text which can later be used for decoding exercises, rather than beginning with individual sounds and later building up to complete sentences" (p.44). In the first chapter of their book Language Experience Approach to Reading (and Writing): LEA for ESL, Dixon and Nessel (1983) show the consistency of the LEA with research findings on first and second language acquisition (p.1-8). Rigg's guide for ESL teachers "Beginning to Read in English the LEA Way" (1977) recommends the LEA for teaching reading to children and adults.

The advantages of the Language Experience Approach for adults in general, and for ESL adults in particular, can be listed as follows:

1) Reading material for beginning literacy students is automatically at their level of oral comprehension; there is no posssibility that they will be asked to read words that they do not understand.

2) Reading material deals with content that is of interest to the student, that is important to him or her.

3) The subject of reading material is the students' real lives, not a world created by a textbook writer or the teacher.

4) All language taught is in a meaningful context. Language is never taught in isolation; it is a result of communication between the teacher and the student and is in the context of life in the real world.

5) Instruction is student-centered, the student contributes to the lesson, the student is talking and writing rather than listening passively to the teacher, the student's life experiences and opinions are the focus of the lesson.

6) An outlet is provided for students to express and explore their feelings about their lives, to express and discuss their problems and worries.

In addition, as Kennedy and Roeder point out, the LEA contains some of the characteristics of more programmed reading materials that aid in learning, such as: short sentences, repetition of words and phrases, basic vocabulary, and simple sentence structure (p. 8 -9; see also Dixon and Nessel).

It should be noted that the points about LEA on the above list are consistent with Freirian goals for education. Instead of bringing words <u>to</u> the learner, the LEA uses the words <u>from</u> the learner as the raw material for literacy education. This is a very Freirian perspective, as is the concept of Language and Content discussed next.

Language and Content

One of Paulo Freire's most important principles is that education is not neutral and language is not neutral-it is part of the world and reflects the nature of a person's life and the structure of society. "Language is a structure of thinking and social class because the world is divided into social classes" (1984). Freire's Brazilian literacy students did not learn words as sound patterns-they learned them as powerful tools to communicate feelings and information about themselves and their world. Freire's early "communication circles", Wallerstein's "conversation circles", and Shor and Barndt's dialogues all use language to communicate about subjects important to the learners and to the educator. In this way, Freirians are also following good pedagogy, specifically the communicative approach to language instruction. This approach, mentioned in the previous section, is advocated by Wayne Booth and other modern rhetoricians and specialists in composition theory in first language writing instruction and by sociolinguists and ESL theorists in second language instruction. It is based on the belief that the function of language is communication between human beings. Language should be taught in the way that it is used, in a social context to communicate about content that is meaningful to both parties in the exchange. As Freire says, "Discourse should be about something-not about itself" (1984).

In first language instruction in the public schools, these

ideas have lead to attempts to integrate language instruction and content instruction; i.e. using language to communicate about content that is interesting and useful to the students. This idea goes as far back in this century as John Dewey, who, in 1900, decried the separation of language instruction and school in general from the practical world of activity and work. For Dewey, language was "primarily a social thing" which humans used to exchange observations about their experiences and should not be taught as a separate subject; rather language instruction could occur more naturally when a child wanted to share his experiences with others by talking and writing about them (Dewey,1900,p.55-56). Using the concept of "Language Across the Curriculum", educators like James Moffet and Nancy Martin have implemented this concept in elementary and secondary schools by integrating language and content instruction.

The field of ESL instruction has been slower to accept the idea of teaching language and content together. At the more advanced levels of ESL, English for Special Purposes teaches technical language and concepts to highly literate, professional students. But until recently this concept has not been applied to ESL instruction at the beginning levels. The problem-posing curriculums of the Participatory Research Group, Barndt, and Wallerstein use language communicatively to talk about important issues and explore positive action for change, thus teaching language through discussion of meaningful content.

"Competency-based" education programs are also involved in

teaching language together with content as they focus on teaching students the language and the information they need to function at work and in the community. An example of this approach would be Diane Marinelli's competency-based units that teach students the "language skills that they will need in everyday situations" (1979,p.5). Unlike most other competency-based ESL programs but similiar to the CFU curriculum unit, Marinelli's course is organized around content modules in the first language of her students. For example, a unit on health would contain information on making doctor's appointments, hospital procedures, medical insurance, types of doctors, etc., in the learner's first language. Students also practice the language skills they would need for writing down appointment times, making an appointment over the phone, talking to the doctor, and functioning in other health-related situations. Thus, content is taught in the student's first language while language is taught that will enable the students to perform the activities described in the content modules.

Another way of teaching language and content together is the Vancouver School Board's curriculum guide ESL Through Food Skills, designed to teach Home Economics and language to New Canadian secondary school students. The content of a high school cooking course has been modified for use with ESL students by presenting the information visually, reducing the amount of language, simplifying the English, and including cultural information about Canadian eating and cooking habits. Relevant vocabulary is also included. In this unit the students

are using their English to talk about the content of a cooking class and learning content information at the same time.

An example of integrating language and content instruction in the workplace is Jupp and Hodlin's Industrial English (1978), a course designed for Asian factory workers in England. Jupp and Hodlin teach the workers about factory procedures and British social customs as well as providing them with the English they need to be able to function successfully on the job. All instruction is in English, enhanced by the use of taped dialogues and visuals such as photographs and puppets.

Another person developing ways of integrating language instruction with content instruction is Bernard Mohan (1982; 1983;1984;1985), whose approach to curriculum development aligns itself with Freirian principles as well. Mohan contrasts "isolated" language teaching, where ESL public school students are taken out of other classes to learn English, with what he calls "interactive teaching", which is " language teaching for and through the normal activities of the school and the English speaking community; language teaching for and through content" (1982,p.11). Mohan suggests that in the public schools, content teachers work together with ESL teachers. ESL teachers can show subject area teachers how to modify lessons for ESL students and subject area teachers can use their time with the students to help them with their content area work. There are many possiblities for interactive teaching if the ESL student is looked on as a "user of language" rather than merely a "learner

of language" (1982, p. 13), and if content area and ESL teachers are willing to work together. The Vancouver School Board's Home Economics curriculum is an example of this kind of interactive teaching, as is Marinelli's unit, and Industrial English. Mohan has also explored techniques for making content information more accessible to second language learners and has developed visual techniques and organizing frameworks that teachers can use to illuminate for students the cognitive structures and information behind the language. These visuals and frameworks "form a bridge between language and content, and represent cognitive structure in a direct and familiar form" (1982,p.13).

Mohan's use of visuals and his organizing framework can be illustrated by an example from a visual he developed for Westcoast Reader, a controlled-language newspaper for ESL students in British Columbia (Mohan et al..1983). Mohan and his colleagues used a photo-story to tell about an automobile accident and resulting insurance claim (Appendix I). Because the photo-story is designed for ESL students, the amount of words was kept low, and the language used is basic. Despite this, the story communicates a lot of factual information that the students, as adults who drive cars in B.C., need to know, and does so in natural, conversational English. As the students read the information and discuss it with each other and their teacher, they are learning the English vocabulary and the information that they need to know to deal with auto insurance and accidents. In addition to the photo story, the ICBC material contains articles in simplified English that provide background

information on auto insurance, driving, and car accidents.

Mohan's "general framework for integrating language learning and content learning" (1984;1985) is designed to aid the teacher in structuring the content of a unit to allow for language and content learning. What the framework does is to help the educator link the abstract and the concrete, the general and the specific, when developing curriculum units. For example, ESL students with some command of English can perform fairly concrete tasks such as relating events or describing a visual. However, they often have difficulty discussing and understanding underlying principles, which are abstract concepts. Mohan's framework provides a way of organizing content so that the concrete is linked to the abstract; it helps teachers and students bridge the gap just as Wallerstein and Barndt's question sequences link description with analysis and action. Mohan uses specific, practical situations to illustrate general theoretical principles that the learner can then apply to other situations that they encounter. Figure 3.1 illustrates the framework as applied to the ICBC photo story .

Another characteristic of Mohan's framework is his concept of "decision-making" and "evaluation and goals" which he uses to point out "choice points" in the sequences of a unit or story. These are points where the learners can discuss alternative actions that are possible, actions that will change the outcome of a situation. In the ICBC story, for example, the two drivers involved in the accident have to decide whether or not to call

Fig. 3.1

Source: Mohan, 1984

	PRACTICAL	THEORETICAL	
DESCRIPTION	Any story picture e.g. picture #3 'the crash'	Article Autoplan	CONCEPTS & CLASSIFICATION
SEQUENCE	Any sequence of pictures e.g. pictures #2, #3, #4	Article: "Causes of Accidents"	PRINCIPLES
DECISION-MAKING	Any decision picture e.g. picture #5	Article: "Bad news for Bad Drivers"	EVALUATION & GOALS

Auto insurance example in the general framework

the police. During the class discussion, students can decide what the characters should do next. This activity shows them that there are always a range of actions possible in any situation. For example, the drivers in this case could decide not to call the police or ICBC, but rather to settle the claim between themselves. While weighing the alternatives, the class could discuss police in Canada and compare them with police in other countries.

Stated another way, what Mohan's framework does is to provide for critical analysis of events and information, relating the content of school to the lives of the students and showing them that they have choices. It helps the students to become aware of their own situation in both a broader sense as part of a reality shared by others, and in a deeper sense as a specific instance tied in to a general principle. Mohan's approach is Freirian in the sense that it contains aspects of collective problem-posing and problem-solving and of critical examination of the larger forces behind a particular concrete reality.

Farmworker Education

An ERIC search in the area of farmworker education and migrant worker education revealed that there is little published material on this area of adult education, perhaps because there are few programs designed specifically for farmworkers, or migrant workers, as they are referred to in the United States. There were reports on government-funded language education projects in the United States and Puerto-Rico for "Spanish-surnamed adults" or "Spanish-speaking adults" which would probably include farmworkers among their target groups, as many farmworkers in the United States are Spanish-speaking. However, farmworkers were not clearly named in the reports as project participants. There were also a few reports of educational projects with Haitian farmworkers (T.Craig, 1983, Vella,1982) and a number of reports on projects funded by the United States Office of Economic Opportunity. While there are undoubtedly individual small projects teaching English and literacy to farmworkers, like the Canadian Farmworkers Union's Literacy Campaign, as there is little literature on these projects, it is difficult to generalize about them in any way. The work described by Craig and Vella, and projects for Puerto Rican (New York Department of Labor, 1958) and Texas (Texas Adult Agency,1966) migrants are useful to mention here as representative of the few examples of projects designed specifically for farmworkers described in the literature.

The New York Department of Labor project was designed

for Puerto Rican migrant workers who came to New York State seasonally, and included "formal classes", orientation to the community, and recreation. The "formal classes" consisted of instruction in language patterns and vocabulary, including practice replying politely to questions. The orientation to the American way of life was presented in Spanish. The Texas Adult Agency project was more amibitious, as the "migrants" in this case were agricultural workers who were actually permanent residents of the state and were becoming obsolete due to increased mechanization of farmwork. The purpose of the education project was to prepare them for future job re-training programs. The project also had a homemaking component to correct the migrants' "limited knowledge of homemaking, health, and nutrition" (np).

In the opinion of this author, both of these projects were unfortunately typical of other migrant education programs described in the literature in their ethnocentric, paternalistic attitude towards the workers, and in their refusal to deal with the political and economic problems faced by farmworkers. The Texas report describes Spanish-speaking workers as having "language-problems" rather than being partially bi-lingual. The workers and their families are repeatedly described as having "very limited knowledge and skills," they are regarded as basically empty vessels waiting to be filled by the teachers. The Texas project lists as a goal "...improv(ing) the living conditions and <u>attitudes</u> of these economically, educationally, and <u>socially</u> (emphasis added) deprived families" (np). One of

the ways that the project attempts to do to do this is by showing the women how to better feed and clothe their families, even though the average family income is $1000 a year or less! Similiarly, the New York project is designed to "acculturate" the workers to "relate" better to the community. The underlying attitude would seem to be one of blaming the individual farmworkers for conditions caused by economic and social forces, and the methods used those of "banking education". Thus, these programs have little to contribute to a study of Freire-inspired methodologies.

While not Freirian, the Craig and Vella projects did not reflect this type of attitude. The Haitian refugees Craig and Vella worked with came from a completely non-literate society. In Haiti, they were field workers or subsistence farmers. The teachers in both Craig and Vella's projects went out to the fields to the workers' homes to conduct classes. Instruction was geared to the learner's level of functioning. Sometimes months would be spent teaching workers how to use a pencil and write their names. A notable feature of the programs was that the teachers integrated the people, things, and events of the migrant camps into their lessons, i.e., teaching an impromptu course on car repair when a class member's car broke down just before class. Tutors taught "survival" English, as well as providing information on immigration, legal matters, and health and safety. Both Craig and Vella felt that the personal contact between the tutors and the students was one of the main benefits of the program.

Although the programs described in the literature for Haitian workers and Spanish-surnamed adults have some good features, none of them makes any attempt to vary from either a traditional or a "competency-based" approach, none involves the learners in any real way in their own education, and none deals with any type of problem-posing, co-operative, or problem-solving curriculum. In addition, as mentioned, many programs seem to regard the workers as little more than grown-up children passively waiting to receive "knowledge" from the curriculum planners, and thus their projects include little, if any, learner input into the educational process.

The Use of Video in ESL

Similiarly, an examination of the literature on the use of video in ESL, although it produced a wealth of references, revealed little variation from traditional approaches. The most common use of video in ESL instruction was to tape a traditional teacher teaching in a traditional way, perhaps with more visual aids, and show the video to an ESL class or to a class of ESL instructors. Other uses were to teach pronunciation, non-verbal communication, and cultural information, and to provide oral language practice. Much of the literature consisted of reports of studies to compare the effectiveness of video-instruction with instruction by a classroom teacher, or with other audio-visual methods. For example, Atilano A. Valencia's report "The Relative Effectiveness of Three Video Oral English

Instructional Conditions for Illiterate or Undereducated Non-English Speaking Adults, Spanish Speaking Adults. A Report of Statistical Findings and Recommendations Based on a Field Testing Study" (1969) examines the instructional effectiveness of video taped instruction in oral English to adult students in terms of "predetermined behavioral objectives". Another representative report would be "Comparing Modes of Instruction Used in Learning to Listen to and Understand English as a Second Language" by Ortmeyer and Goldstein (1980), which compares the relative effectiveness of various modes of instruction, including video.

In the area of English for Special Purposes, there were videos on specific, technical subjects such as car repair. In practically all cases the videos were in English, not in the learner's own language, although a few of the videos from California, intended for "Spanish-surnamed adults", used some Spanish in their lessons and explanations. The use of video described in these reports and studies was basically a different, perhaps more effective, way of teaching some aspects of a traditional ESL curriculum, or English for Special Purposes; the learners were passive recipients of information, they did not participate in their own education. Video was used as a new tool for doing things in traditional ways. Also, with the exception of English for Special Purposes, video was never used to teach content information to second language learners.

Photo Stories in ESL

Currently, the use of photo-stories for ESL instruction is coming into fashion, for example, Longman's What's the Story? and other trade books. For the most part, these trade books use photo-stories that contain the traditional ESL content and are used for activities such as practicing oral language or writing dialogues and descriptions. The use of photo-stories by the members of the Particpatory Research Group would be an exception to this, as would be the work of a pioneer in this area, Rose Grotsky, who used the photo-novella format to teach English to Portugese immigrants in Toronto (nd).

Grotsky's program was designed for use by immigrants who were literate in Portugese and accustomed to reading photo-novellas for entertainment. Grotsky's photo-story followed the lives of a fictional Portugese family and was co-ordinated with a radio-drama partially in Portugese, partially in English. A course book included the photos for each plot installment, an English-language script, and a variety of written English exercises, including exercises on language functions, grammar, and vocabulary, and comprehension questions on the story content. Although not problem-posing or Freirian, Grotsky's radio program and photo-novella with follow-up exercises is an excellent ESL teaching material and a good example of a program that reaches learners on their own terms through what interests them, using natural language and real-life situations.

IV. The Curriculum Unit

The various strands of educational theory and practice discussed in the previous sections-Freirian theory and practice, ESL literacy, Language and Content instruction, the Language Experience Approach, the use of photo stories and video, and farmworker education-have been utilized in the development of a curriculum unit for the Canadian Farmworkers Union's Literacy Campaign. This section will describe ESL practice within a Freirian framework using an adaptation of methods developed by other Freire-influenced ESL educators and as well as more conventional ESL methods. The curriculum unit consists of a video-drama in Punjabi, a photo-book based on the video, and a manual for the tutors.

Background

Every year, the Canadian Farmworkers Union (CFU) sponsors an ESL/Literacy Campaign for its constituents. Presently, most farmworkers in the Fraser Valley are Punjabi-speaking Sikhs, a majority of whom neither speak nor read English. Many are also non-literate in Punjabi. A large percentage of the workers are women with home responsibilities in addition to their jobs as farmworkers. For a variety of reasons, these farmworkers rarely attend the ESL classes available in the community. The Farmworkers Union has organized a Literacy Campaign to make its presence and beliefs known to farmworkers and to provide them with instruction in English. Small groups of farmworkers meet regularly in their homes during the off-season with a tutor provided by the union.

Through its ESL classes, the union hopes to provide farmworkers with the tools to improve not only their own lives, but the conditions of farmwork in British Columbia. The goal of the CFU's Literacy Campaign is not to educate farmworkers in preparation for re-training or "upgrading", but rather to give them enough competency in English to be able to demand and get fair treatment at work.

The CFU Literacy Campaign utilizes a Freirian/Language Experience approach to language instruction. It is hoped that the program will help the workers to critically examine their situation on the farms, at home, and in the community, become aware of their rights as Canadian workers, and struggle to attain those rights. The union has been developing a multi-faceted curriculum to achieve the goals of its Literacy Campaign. The material described in this section will be one unit in that curriculum.

The Setting

As this curriculum unit is very situation-specific, certain predetermined factors influenced its design. First, the curriculum unit had to be consistent with the goals and philosophy of the CFU's literacy program. The video-drama, which of course determined the content of the photo-book, was not a neutral material, but was produced according to the goals and objectives of the sponsoring groups, the CFU and the DEOL Agricultural Education and Research Society (an organization that sponsors educational projects for agricultural workers). Finally,

the attributes of the learners themselves and the characteristics of the learning situation were a major consideration. Rather than adapting other materials and methods to fit the setting and expecting the students themselves to adapt to the methods and materials, the curriculum unit was created to fit the needs and learning style of the students. While this is not often the situation faced by ESL teachers, it is an ideal one for developing meaningful, appropriate curriculum for a specific group of learners.

The task in this case was to design a curriculum unit that would combine a study of the content of the video with instruction in oral and written language. This unit is not an attempt at a complete ESL literacy curriculum; rather it is a part of the total CFU ESL program. Each class regularly studies other aspects of the curriculum, including "codes" (Jackson,1985) for English language dialogue on problems of farmwork, "survival English" based on everyday language needs like recognizing the names of foods, using Canadian money, and riding the bus, and pre-literacy activities such as handwriting and letter recognition.[8] Also, the members of the individual classes determine the course content to a large extent by their own personal reasons for wanting to learn English.

The Learners

The target group for this curriculum unit are the students in the CFU Literacy Campaign. The only criteria for participation in the campaign is that students must currently be farmworkers.

The classes are organized in an informal, word-of-mouth way by the participants themselves and also in a more formal way by the union's education coordinator.

A "typical" class of farmworkers is described in the following section on the pilot of the curriculum unit, but of course, Literacy Campaign students vary in economic condition, degree of acculturation to Canadian society, reasons for wanting to learn English, amount of commitment to the classes, and other factors. They also vary in the amount of education they have had in India and in their English ability, ranging from no formal education at all and minimal English to literacy in Punjabi and intermediate level in spoken and written English. Some students rarely spoke to anyone outside the Sikh community, while others had sons and daughters who were married to English-speaking Canadians. The majority of students were women, as a large proportion of farmworkers are women. Ages range from 18 to 75, although the majority of students were over 50 years of age.

Although the ESL classes are sponsored by the CFU, which gives training workshops for tutors and provides some materials, the classes themselves differ in what is taught and how it is taught. The CFU's goals for the students include a more positive attitude towards the union, a more assertive stance towards labor contractors and growers, and a greater knowledge of workers' rights. Individual students or classes, however, may not even be interested in spending class time discussing farmwork. The Farmworkers Union, the tutors, and the students all may have

different goals and expectations for the classes. Appendix II is a chart showing the difference between one tutor's perspective on course content and the perspective of her students. In the case of this curriculum unit, content was determined to a great extent by the video, as mentioned.

The Video

The CFU produced, in conjunction with the DEOL Educational Society, the video-drama called "Farmworkers Zindabad" upon which the book is based. The video is intended to communicate to farmworkers information about the rights of Canadian workers, specifically the right to safe working conditions and compensation for job-related injuries. In addition, the video informs the farmworkers about the existence of the Farmworkers Union to assist workers in obtaining their basic rights.

The medium of video was chosen for several reasons. As many farmworkers are not literate in either Punjabi or English, any print medium would not be effective. Video, however, is a popular form of entertainment within the Vancouver Sikh community. The majority of households own a VTR unit, and frequently watch Punjabi and Hindi movies. The content of these movies is often escapist-type stories of romance and adventure, frequently set in the past; realism is not a criteria for the success of a movie. Because video is a popular medium for Sikhs and a familiar one, it was felt that this would be an effective way for the CFU to communicate its own message to farmworkers.

The CFU-produced video-drama is similiar in style and plot development to commericial Indian video-dramas. It was designed to be both entertaining and to deal realistically with themes and problems that are relevant to its intended audience, Sikh farmworkers in B.C. The video could be classified as a docu-drama, as the plot is based on a true incident that occurred at a Fraser Valley farm last year. The script was written after interviews with the women involved.

As Freire points out, there are both internal forces within the oppressed, and external forces in society which prevent positive action. Because of this, the video does not just present isolated factual information to its audience, but rather puts that information within the context of a story which deals sympathetically and honestly with the factors in the lives of farmworkers that often prevent them from obtaining the rights available to other Canadian workers. Presenting information within the context of a drama also helps the audience to see how the rather abstract facts relate to them; it helps them connect the information with their own lives.

Because it was designed in this way, this video seemed particularly suitable for adaptation to ESL instruction based on a Freire-style problem-posing/language experience approach. The goal of this approach is to assist learners in critically examining their reality and helping them to see the possiblities that exist for change and positive action. Because the video deals realistically with issues that are significant in the lives

of farmworkers, it provides an excellent format for critical analysis of those issues. In addition, the video depicts certain possible solutions or actions that farmworkers might take to improve their situations. This provided a good way to explore other alternatives; it provided good "choice points", such as those Mohan describes, that the group could use to discuss other possible actions. It also provided an excellent foundation for the Language Experience Approach. As the video is in Punjabi, the content was well communicated to the learners. Watching the video together gives the group a common experience and frame of reference, and provides the tutor with a way to start with what is familiar to the class in order to allow the students to begin to share their personal experiences with the tutor and with each other.

The Photo Book and Tutor's Manual

The Farmworkers Union hoped that the video-drama would effectivly communicate information about health and safety to farmworkers. The next problem to be solved was how to fully exploit the video for both problem-posing and ESL instruction. DEOL Society and the Farmworkers Union wanted the tutors to discuss the video with their classes. This presented a language problem, as most tutors were English-speaking. In addition, the author of this paper felt that the video could be a valuable resource for ESL literacy instruction as well as oral discussion of content information. A photo-story seemed to be the best medium to use to fully exploit the potential of the video. While

the video is designed for a single viewing, the photo-book is a tool for both teaching ESL and critically examining the issues and information contained in the video over the course of several lessons.

In important ways, the use of a photo-story with Vancouver Sikhs is quite different from the way it has been used by other ESL educators such as Barndt and Grotsky. For South Americans, Italians, Portugese, and others, the photo-novella is a familiar form of popular entertainment. For Vancouver Sikhs, while video is a popular form of entertainment, the photo-story is not. The only parallel in Indian culture would be the comic books read by literate children and adults. However, many of the farmworkers are unaccustomed to any form of print or print-visual other than religious and family photos. In this situation, rather than representing a return to the familiar, the photo-story functions both cognitively and physically as a bridge between the television and the written word. The photo pages themselves are a story-sequence, and after each lesson they will have words written on them. Since the pictures are actually taken from a video, the book provides a direct physical link between the familiar medium of video and the unfamiliar medium of the printed page.

The photo-book consists of color photographs from the video that summarize the plot of the drama. The photos are placed at the top of blank, laminated pages which are contained in a ring binder. A brief explanation of the events in the pictures is

included for the tutor's information on the page opposite the picture pages. An important feature of the curriculum unit are the lists of Key Words, also on the pages opposite the picture pages. The Key Words are suggested words for disscussion and literacy practice. They include:

-words that describe the photos; i.e. women,truck,hospital

-words that name emotions; i.e. mad,worried,afraid

-words that describe concepts or information; i.e. union, pesticide, immigration.

The tutor's manual that accompanies the photo-book explains the book's design and suggests ways that it can be used for both problem-posing discussion and direct literacy instruction. Sample pages from the photo book and tutor's manual are found in Appendix III and Appendix IV, respectively.

The use of the photo-book and tutor's manual can be further illustrated by listing the major goals of the curriculum unit and describing how the material implements them.

Flexibility. The book was designed to allow tutors and students maximum input into course content. This was particularly important since neither the video nor the photo—book were learner-produced. The picture pages were left completely free of words to permit each group to decide which words were significant for them from each picture sequence and how many words they wanted to practice in any one lesson. Blank pages also enabled the book to be used by groups with varying ability in written English. Students who are beyond beginning literacy can use the

pages to write sentences and paragraphs about the pictures. Advanced groups can use the pictures as an aid to studying the script of the video, which will be included in the tutor's manual. Tutors are encouraged to create their own Key Word lists with their students. Since the pictures are in a binder, tutors can use as many pages as they want to and can also alter their sequence.

Oral Before Written. The blank photo pages serve the additional function of preventing the presence of written words from distracting the students during the oral discussion of the video and book. Beginning literacy students will often enthusiastically attempt to spell or sound out words even if they are meaningless to them, mistaking this activity for reading. The tutor or students will write words on the picture pages only after they have been used and understood in oral discussion.

Problem-Posing. It is important for the learners to critically question the information in the video itself as well as the issues it raises about farmwork. The pictures were chosen to illustrate points in the story where opposing viewpoints are presented, where confrontations occur between characters that illustrate both sides of an issue. This should facilitate discussion of all aspects of a problem and examination of possible choices and alternative decisions available to the characters in the drama and to the farmworkers in real life. The tutor's manual advises the tutors how to guide their groups through the book, emphasizing personal experiences and choice

places in the story. Sample lessons using Wallerstein's problem-posing questioning technique are also included in the manual (see Appendix IV).

Language and Content. The content of this unit is the information and the issues presented in the video-drama. The students discuss the video in English, thus using their English to talk about meaningful content. Oral and written English are part of a critical examination of reality. Direct language instruction can be used as well, depending on the tutor's preference and on the interests of the class. (see Section V). The tutor's manual contains suggestions for reinforcing both the content information of the video and the language used in the lessons. In addition, the specific, concrete examples of the pictures can be used to explore more abstract general principles. Mohan's framework for structuring combined language and content teaching illustrates the ways in which a single picture page can be used to branch out into a wider context of content information and critical analysis. Figure 4.1 applies the general framework to a class discussion/lesson on one page from the photo book.

The curriculum unit was piloted with a class of farmworkers to explore to what extent it might be able to achieve these goals. The pilot and results are described in the following section. This section will conclude with an examination of the unit from a Freirian perspective.

Fig. 4.1

	PRACTICAL	THEORETICAL	
DESCRIPTION	Mushroom workers confront grower about unsafe working conditions	Worker's rights health & safety	CONCEPTS & CLASSIFICATION
SEQUENCE	-women come to farm -grower reprimand them -women complain about working conditions -grower angry, yells -grower fires women	Canadian government guarantees safe working conditions for all workers and compensation for injuries. Story shows problems in getting worker's rights	PRINCIPLES
DECISION-MAKING	Choice points in story: Grower -make improvements -fire workers -refuse to make improvements Workers -accept poor conditions -demand improved conditions -get help from union	What can workers do? -accept situation -try to change situation on their own -join a union -strike -others	EVALUATION & GOALS

CFU photostory example using the general framework

The Unit in Context

How consistent is this practice with Freire's philosophy? An important issue in the case of the curriculum unit is one of learner input into the production of materials. The majority of photo-stories and other visuals developed by Barndt and the Participatory Research Group were learner-produced based on what the learners themselves identified as their concerns. The teachers acted as initiators and facilitators of this process.

The level of learner involvement in the production of materials achieved by the PRG seems an ideal to strive for. It is a good way to involve the class in a collective creative process and insure that course content will reflect the concerns and perspective of the learners. However, this is not the only valid approach. Freire himself used pre-produced "codes" in his initial work in Brazil, and Wallerstein also uses codes prepared by the teachers and not by the class. Barndt often brings "chunks of reality" from the mass media to class, as does Shor. Barndt points out that it not the choice of any particular visual that determines the nature of the learning process that will occur, but rather, "...[I]t is the particular way in which the visuals are used that catalyze this process (of collective analysis)" (1981, p.7). Even if the photo-story was made for the group, the important element is the way that the material is used-whether it is presented as "truth" to be "digested" by the students or as a medium to stimulate the problem-posing process.

The CFU video and photo-story are not learner-produced. One of the reasons for this is that not all the goals of the curriculum unit are Freirian ones. Another goal of the photo-book and video is to convey content information to the learners- information which could contribute to their empowerment. The closest parallel is Mohan's ICBC photo-story for Westcoast Reader. Since the goal was to communicate to ESL students information about automobile insurance, the photo-story was made for them rather than by them. It is during the discussion of the information presented in the photo-story that the learners begin to interact with the information and critically examine it in the context of their own lives and experiences. Mohan's system of decision making and evaluation and goals is designed to structure this interaction into classroom lessons.

In a similiar way, the photo-book for the video-drama "Farmworkers Zindabad" was made to communicate information to the farmworkers. Although the learners did not produce the video or the photo-book, the design of the photo-book and the suggestions for the tutor in the manual encourages the group to critically discuss the information, compare the experiences of the women in the story with their own experiences, and draw their own conclusions about courses of action. The blank pages symbolically and practically allow the learners maximum input into the lessons. The material is designed to be used in a problem-posing way, even though it was not produced as part of a problem-posing process. Paradoxically, the video is done in the style of exploitive Punjabi and Hindi movies, but its content

and use are for liberation rather than for oppression.

Both learner-produced and teacher-produced materials are valid within a Freirian context, if they are used in a way that allows for the class to function collectively and to critically examine reality.

V. The Pilot

The video-drama and photo-book were used with a class of farmworkers to explore to what extent the goals of the curriculum unit might be achieved. These goals can be restated as questions to be investigated as follows:

> Would the material be flexible? Would the class be able to use the photo-book in ways that interested them, or would the material be usable in only one way? Did the design of the photo-book allow the group enough freedom to use it in any way that they wanted?
>
> Would the tutor and students discuss the pictures and the video before attempting to write any words down? Did the design of the materials facilite or hinder this process?
>
> Were the pictures chosen appropriately to illustrate choice points in the story? Did they function as "codes" that identified problems and contradictions in the workers' lives? Did they lead to meaningful discussion about the issues raised in the video-drama and in the women's lives? Did they encourage sharing of personal experience?
>
> Did the video and the photo-book communicate content information about health and safety as well as providing for English conversation practice and direct language instruction?

The Class and the Students

In order to find out the answers to the above questions, the video and the book were piloted on a CFU-sponsored Literacy Campaign class, the type of group for whom the materials were designed. The class took place in the home of one of the farmworkers, as do all the CFU ESL classes, and was taught by the woman who was the group's regular tutor. The class consisted of three women, ranging in age from 45 to 65, with varying degrees of ability in written and spoken English. Figure 5.1 shows the class range in age, language ability, degree of literacy, and

Figure 5.1

Description of ESL Class in Pilot

	Age	Literacy in Punjabi	Spoken English	Literacy in English	Arrival in Canada
Student 1	45	none	can speak & understand words & phrases	none	1968
Student 2	65	beginner level	little, some vocabulary	can sound out words, beginning to get sight vocabulary	1980
Student 3	58	Grade 5 or 6 level	Vocabulary of basic words	none	1983

length of time in Canada. These women rarely, if ever, spoke English outside of class. They speak Punjabi at home and use children or other relatives as translators when they need to deal with English speakers. This group of women, who are all personal friends, have been taking classes from CFU since January, 1984, with seven months off for the picking season. Their classes meet twice a week for two hours.

The usual class routine is to begin with tea and a bit of small talk, then move on to vocabulary and English conversation practice and some reading. The tutor usually brings pictures or realia, and then the group discusses the pictures or objects, learns the English vocabulary for the items depicted, reads words written by the tutor, and does some phonics work. This class does not practice writing. Additional English conversational practice also occurs when the class and tutor discuss topics of mutual interest. In the past, areas discussed have included cultural differences in dress, child rearing, marriage, and cooking, as well as news events and farm work.

Using the Video and Photo Book

The week before the pilot, the class was told that there would be a visitor (the observer) to the next class, and a video shown. The class had had other visitors from time to time, and they did not find this unusual. During the tea time before class, their tutor explained that today the class would watch a video in Punjabi made by the Farmworkers Union, and that afterwards, they would look at a book with pictures from the

video, talk about the video, and read words about it. After tea, the class watched the video, which is 20 minutes long.

During the video, the women watched attentively. When an actress talked about the hard conditions of farm work, they would sigh in agreement. Occasionally, they would comment to each other in Punjabi about the video. They would also sometimes explain the action to the tutor and the observer; since the video was in Punjabi, they assumed the two English speakers didn't understand what was going on. They told the observer that they thought it was a "good video".

When the video was over, the tutor took seven pages out of the photo-book, choosing a few from each scene. The tutor felt that as the students commonly took any materials that she brought and held them and examined them thoroughly, if the whole photo-book was used at once the students would spend the lesson looking at all the pictures and trying to sound out all the key words, thus distracting from the oral disscussion of the video.

The class began by discussing the pictures. The discussion was of two types-students would retell events from the video to the tutor, or students would name items in the pictures in English. For example, when looking at pictures of a scene where the women confront the grower about unsafe conditions, the class described what the women were complaining about, and what the grower's response was. The pictures of farmworkers in the fields loading a truck elicited words such as pick, bucket, and flat (large tray used for holding berries). Both types of

discussion occurred simultaneously, sometimes initiated by students, sometimes by the tutor. The students were pleased when they knew the English word for an item, and voluntarily called out the words. The tutor also frequently asked questions about events in the video to bring out the underlying issues. For the grower confrontation scene, for example, she asked (pointing to the grower) "What's he saying?", (pointing to the women) "What's their answer, why are they mad, what do they want?" The tutor progressed through the question sequence as much as the class interest and English ability permitted. They engaged in Description of the pictures and in many instances, Definition of the problem. They also discussed their own personal experiences relevant to the problem. In addition to specific pictures, the class also discussed Workers Compensation-why you get it, how to apply for it, and where the money comes from.

After all the pages were discussed, the tutor turned back to the pictures of farmwork, and the students went over the English words again as the tutor wrote the words on the pages. Appendix III is a reproduction of the photo-pages with the words that the tutor wrote on them. The students all practiced reading the words. The tutor also used the words to review and reinforce past phonics lessons. On a page with a picture of a truck, a bucket, and people picking, after the students had said the words and she had written them on the picture page, she circled the "ck" sounds (see Appendix III). The group also reviewed the "tion" sound in compensation. The class ended in a general discussion of farmwork as the women told anecdotes about their experiences.

In the second class of the pilot, the class went sequentially through the whole book, summarizing the plot in English. One student, the most literate in both Punjabi and English, read aloud and understood all the Key Words describing the pictures as they were all in her oral vocabulary.

Results and Evaluation

Did the materials accomplish their goals? This question can be answered by looking at what actually happened in the class and discussing it in terms of the goals of flexibility, problem-posing, oral before written, and language and content instruction.

For this tutor, the photo-book functioned as a flexible instructional material. Because it was not designed to be "teacher-proof", the tutor had the opportunity to decide the best way to use it with her class. As mentioned, for the first lesson, she decided to take the pages out of the book instead of using them in sequence in the book. This was of course possible because the pages were in a ring binder. She then used them in sequence in the second lesson. In this pilot, the tutor was able to use the book for both group discussion and direct language instruction.

During the oral discussion, the tutor was able to use the video-drama and the photo-book to discuss content in a problem-posing way, to some extent. The tutor followed the question sequence as much as possible, given the limitations of language

and of group interest. The group engaged in Description, Definition, and some Personalizing. Wallerstein recognizes that due to language barriers, this is often as far as the sequence can progress with beginners. "Although a beginning-level class cannot go through all the problem-posing steps, they can answer questions in the first three steps" (1983,p.35). In many problem-posing classes, the teacher and the learner speak a common language (the classes of Shor, Barndt, Wallerstein, Friere) which undoubedly permits more depth of analysis. In addition, this particular class had discussed the problems of farmwork, such as pesticides and long hours, in previous classes and did not feel the need to discuss them in this class.

As the class did not normally write words themselves, the tutor wrote the Key Words on the pages herself for reading instruction and practice. The blank picture pages, free of words, functioned effectively for this class. The blank pages allowed for input from the class in choosing Key Words, and the tutor was free to write only the Key Words that her class knew and had mentioned during the discussion, and in some cases, those that had familiar consonant blends. There was plenty of room on the pages for her to write the words in large block letters. In addition, there were no words to distract the students during the initial discussion of the pictures, and students were effectively prevented from merely sounding out words. However, in the case of one student who could read and understand all the words, when the tutor was ready for her to try and read the word lists, she could read the words, which were on the facing pages, while looking at

the pictures for context clues to meaning.

The most important benefit of the blank pages was that they allowed the tutor and class to take the lesson in their own direction. Some of the directions that this pilot class moved in were

- -towards emphasis on content by writing words like pesticide, compensation, broken, ladder
- -towards emphasis on relationships, with words like wife, mother, daughter, husband, marriage, angry, worried
- -towards emphasis on language itself by writing words with the same initial consonant, similiar vowels, blends, or endings.

An unforeseen benefit of the video was the fact that the use of Punjabi language caused the class to politely explain the plot to the English speakers. This gave the women excellent practice in English and created a naturalness around discussion of the video because at times the women felt that the tutor was actually asking about plot events which were unclear to her. Thus, they didn't find it odd that she was asking so many questions. In this particular class, the tutor had previously been at the house while the family were watching Punjabi and Hindi videos and they were accustomed to politely including her in the activity by telling her about the plot.

While the results are inconclusive after only two trials with one class, at this point it seems that the video and the book functioned for this particular class in the ways intended by the designers. The video both entertained and informed, and the students seemed to identify with the characters in the video-

drama and find their situation an accurate reflection of the reality of their lives as farmworkers.

The photos helped to provide the students and tutor with a way to partially surmount the language barrier when discussing the events and issues of the video. In addition, the book functions well as an ESL instructional tool. It appears to be flexible enough to be used in a variety of ways and with a variety of Key Words. The students only read words that they had previously discussed. The book and video provided interesting, meaningful content for English language discussion, while successfully conveying information about the Farmworkers Union, Workers Compensation, and health and safety. The class seemed to find the experience interesting, challenging, and motivating, at least in the first two lessons, which of course benefited from the novelty of the materials. It will be up to each tutor to decide how long their class needs or wants to use the book.

As a result of the pilot, several modifications will be made in this material. Some students will be interested in and able to read all the Key Words. To facilitate this, the words will be typed larger, more boldly, and further apart halfway down the facing pages, while the text for the tutor will be typed in smaller, single-spaced print at the very top of the page to separate it from the words. The tutor's manual will be enlarged to include more suggestions for activities in conjunction with the discussion and writing of the Key Words, including the suggestion that the Key Words be used for phonics instruction in

the way that this tutor used them.

Some questions that could be answered in future trials of the video-drama and the photo-book are

What are other ways in which tutors and classes will want to use the book and video?

Would the materials be as successful with a less skilled tutor, or with a less co-operative class?

When is the best time during the course of the ESL/Literacy campaign to use this material? At the beginning of the series of classes, the middle, or towards the end? Why?

How would these materials work with a more advanced class?

What is the greatest number of lessons that can effectively be taught using the photo-book in conjunction with the activities sugested in the tutor's manual?

VI. Reflections and Recommendations

Freire in North America

This paper has examined Freirian practice in North America, and one practice in particular-the development of a curriculum unit for ESL basic literacy using video and photo stories. The question that remains to be answered is "Is Paulo Freire's pedagogy adaptable to North America?" This question will not be answered here. This paper is only a contribution to an ongoing process of dialogue and experimentation.

What can be said here is that for curriculum developers in ESL basic literacy, Freire's ideas provide a philosophical support and forward impetus, a motivating framework that is good pedagogy. For Freire, there is more going on in a language class than language learning. While using and learning English in a natural, communicative way, members of a Freirian group discuss, not language itself, but problems of significance to the group. In a class that is at the beginning level in both English and literacy, and share no common language either with the teacher or with each other, this is a challenging task for both students and teachers.

What can Freire practitioners hope to accomplish? What are realistic goals for this type of pedagogy? What are the criteria or measures of success? The specific practice discussed in this paper was a curriculum unit developed for the Canadian Farmworkers Union. It was intended to provide learning materials that could be used specifically with non-literate ESL students

in a way that would reflect a Freirian perspective and also teach ESL and content information. It is not possible to judge from one pilot whether the unit will accomplish its goals with all the groups of tutors and students, but it seems to be a success with the class and tutor who tested it. The women could understand and identify with the medium and the message of the video. The photo-book in actual practice was a useful tool that could be used in a variety of ways for both problem-posing and language instruction.

No one has yet seen the long-term results of the Farmworkers Union's literacy classes. In the short term, some class members have joined the Farmworkers Union. Class members report that they have started doing their own banking, talking to English-speaking store clerks, reading street signs, taking provincial driving tests-trying things that they have never done before. Literacy has changed some things in their lives.

The effects of the problem-posing, "conscientization" efforts have been harder to judge. One woman in the pilot group reported that she had had a fight with her labor contractor because he was cheating her and was now working for a new contractor. It is difficult to tell if this was a result of class discussions on farmwork. It seems best to always keep in mind Freire's own advice for those who want to change the status quo and get discouraged and frustrated with the lack of progress. He recommends always attempting to realistically assess the situation and set achievable goals. He says "I can do today what is possible to do today" (1984). He feels that is naive to

believe that we can change reality through education, but that there is a lot that we can teach people, including: how to begin to protest, how to enter the avenues of power, how to challenge and question dominant ideology, and that the oppressors are vulnerable (1984). Hopefully, the Canadian Farmworkers Union ESL/Literacy campaign will continue to try to teach these things to the students, and this curriculum unit will contribute to their attempt.

The Next Step

For the Canadian Farmworkers Union's ESL/Literacy Campaign, the next goal should be increased learner-input into development of materials. With the codes, the video, the photo-book, and other material, the union now has a solid enough foundation of curriculum to be able to head off in new directions. Using the photo book as an example, as well as the materials from the Paticapatory Research Group, classes should start to develop their own video and photo books. The more advanced classes could develop materials for the beginners classes. The basic classes could start with polaroid pictures or videotape one of their class sessions. For example, one tutor took photos of her class's field trip and had the students write the captions. It is time for the CFU Literacy Campaign to move in these directions.

Although the pilot class did discuss some issues concerning farmwork, farmwork isn't necessarily their favorite topic. The video and book perhaps did not reflect their interests so much as it reflected the interests of the Farmworkers Union. A video

and/or a photo-book about the life of the Sikh community in Vancouver which included scenes at home, in the street, at the Sikh temple, and in the children's schools would perhaps spark a lot more discussion. Booklets like those on family life developed by the Participatory Research Group's classes might also be successful, using either drawing or photos.

Joanne Millard of the Language Education Department at University of British Columbia, a tutor for the CFU campaign, is working on developing more precise, efficient ways of choosing Freire-style themes for literacy circles. Instead of bringing the themes to her group, she is working on developing ways that a teacher can take the themes directly from the group. Millard taped her class discussions and calculated the amount of time the women spent discussing each topic in order to identify major areas of interest and concern expressed by the group. These topics can then be used by the teacher or curriculum planner for development of codes or Theme Units in the style of the British Columbia Ministry of Education Native Indian ABE curriculum. Future CFU curriculum materials should relect the results of this research, which is a valuable addition to problem-posing pedagogy.

Other Settings

How can the methods used in this curriculum unit be used by teachers in other settings? The problem-posing question sequence used is of course Wallerstein's and is adaptable to a variety of materials, settings, and levels of language ability. The PRG has

shown how to develop photo stories with ESL classes. The photo-book and video format could also be used in a variety of ways. One possibility is to take photos from existing videos and films, including TV shows, foreign language films, and National Film Board films. The utility of this method is that if the teacher discovers a particularly good film or video, it doesn't matter what language the narration or dialogue is in because the plot can be reproduced in a photo-book. Using a photo-book with blank pages allows for much more interaction and use of language than does passively watching a video or movie. At the same time, the photo-book can exploit the excitement, entertainment, wealth of visual material, and interesting content of the video or movie. Another possibility is for classes to make their own video and then use the video to make a photo-story book.

Hopefully, the curriculum unit described in this paper will be an approach to ESL Literacy and problem-posing that will be effective in a variety of other contexts.

NOTES

1. Critical and historical material on Freire:

   Joel Spring, A Primer of Libertarian Education (Montreal: Black Rose Books, 1975), Chapter 3; Harry A. Giroux, Ideology, Culture, and the Process of Schooling (Philadelphia: Temple University Press, 1981), Chapter 5. Giroux's endnotes to his chapter on Freire also contain good references on others who write about Freire. Robert Mackie, ed. Literacy and Revolution: The Pedagogy of Paulo Freire. (New York: Continuum Press, 1981.

   Comparison of Freire with Ivan Illich: Rosiska Darry de Oliveira and Pierre Dominice, "The Pedagogy of the Oppressed, the Oppression of Pedagogy: Freire/Illich" (IDAC Document #8: Geneva, 1984).

2. Freire's literacy programs in Guineau-Bissau have been studied and seriously questioned by Linda M. Harasim in her unpublished Ph.D. dissertation "Literacy and National Reconstruction in Guinea-Bissau. A Critique of the Freirian Literacy Campaign" (University of Toronto, 1983).

3. The practice of labelling exploitative programs "Freirian" is described by Ross Kidd and Krishna Kamar, "Co-opting Freire: A Critical Analysis of Pseudo-Freirian Adult Education," Economic and Political Weekly, Vol.16, Jan (1980), p.27-36.

4. Freire discusses the mass society in his article "Conscientization: Cultural Action for Freedom," Harvard Education Review, Vol.40, No.2 and No.3, May and August (1970).

5. There is an International Participatory Research Program with co-ordinators in several countries. They publish a Journal called Convergence which reports on education projects worldwide.

6. It is interesting to note the influence of John Dewey on Freire. For a discussion and comparison of Dewey and Freire, see Sybil Faigin, "Paulo Freire: Philosophy and Applications" unpublished paper (Language Education Department, University of British Columbia, 1984).

7. These are several bibliographies of ESL literary resources. An excellent one is by Jeffrey P. Bright, "An ESL Literacy Resource Guide" (Illinois: English as a second language / Adult Education Service Center, 1982). Dana Muller's program "A Plan for Fluency First" (Prince Albert, Saskatchewan: Saskatchewan Newstart, Incorporated, 1971) is a good example of basic literary with native Indians in the North.

8. The tutors use activities such as those described in First Steps in Reading and Writing by Jack Wigfield (Rowley, Massachusetts: Newbery House, 1982), The Handbook of ESL Literacy, by J. Bell and B. Burnaby (Toronto: OISE Press, 1984), and A New Start Canada: A Functional Course in Basic Spoken English and Survival Literacy (Agincourt, Ontario: Dominic Press, 1984).

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Appendix I

ICBC Photo Story & Background Articles

source: Westcoast Reader;
Mohan et al., 1983.

the westcoast reader extra

SPECIAL ISSUE ON CAR INSURANCE — JANUARY 1983

Bad news for bad drivers

In 1983 bad drivers in B.C. have to pay a lot more for their insurance than in 1982.

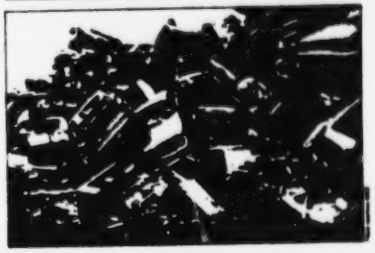
The steps on the right explain the new cost of Autoplan insurance for B.C. drivers. The cost of your insurance starts with a base rate. The average base rate in B.C. is $500. This cost can go up or down depending on how safely you drive.

For each accident you cause your insurance premium will increase by three steps. A driver moves down the scale only one step at a time. Each step down will take one full year of safe driving. To encourage people high on the scale to improve their driving, their premium will go back to the base rate after three years without accidents.

Example: Mr. X is paying the base rate ($500) for his insurance. His causes an accident and moves three steps up the scale. His insurance will be about $650. If he has another accident his insurance will be about $875. After three years without accidents, Mr. X will be back at the base rate.

There is also a discount for safe drivers. In 1983 a driver with a base rate of $500 who has caused no accidents for a minimum of 4 years, will pay $328 for his or her insurance. If Mr. X, from the example above, continues to drive safely, he can move, one step at a time, down the discount steps. It pays to be a safe driver.

Vancouver Sun



Drive down Autoplan claims

The price of Autoplan insurance will go up only six per cent in 1983. But people in B.C. have a lot of crashes.

Tom Holmes, President of ICBC, says "Drive carefully. Have fewer accidents. Then, the price of car insurance will not go up in future. People also won't suffer so much."

In 1983, ICBC wants us to have 23,000 fewer crashes. Everyone in every community must help.

Causes of accidents

People cause most car crashes. About 90 per cent of crashes happen because a driver makes an error.

Sometimes the weather or road conditions cause accidents. For example, the roads may be slippery. A few crashes happen because the car isn't working properly. For example, it may have bad brakes or poor tires. You should check and repair your car regularly.

But most accidents happen because people make mistakes. Here are some of the reasons for many car crashes:

- The driver has been drinking alcohol
- The driver forgets to look at the other cars, or he looks but he doesn't see them.
- The driver goes too fast
- The driver is thinking about something so he doesn't pay attention.

B.C. drivers worst

Drivers in B.C. are the worst drivers in Canada. More drivers crash in B.C. than in the other provinces.

In 1981:

- 859 people died in crashes in B.C.
- For every seven vehicles in B.C., one was damaged in a crash.

In B.C., before the year 2,000:

- One person in three will probably be hurt in a car crash.
- One person in 54 will be badly injured.
- One person in 171 will die in a crash.

If we improve our driving we can change this.

ICBC means Insurance Corporation of British Columbia. It is a Crown Corporation (big, government company).

The main part of ICBC is car insurance. This insurance is called Autoplan. Everyone with a car in B.C. must have Autoplan insurance. This is the law.

All cars must have $100,000 (compulsory) Third Party Liability insurance. That means you are protected if you cause injury or damage to others (third parties). Many people buy extra Third Party Liability insurance. This is a good idea. It doesn't cost much more, and it will provide up to $1,000,000 in case of a very bad crash.

B.C. senior citizens get a discount on their Autoplan insurance. The discount is about 25 per cent of the premium for the compulsory Third Party Liability insurance.

You can also get other (optional) insurance coverage in case you damage your own car. There are four kinds of "own damage" insurance. They are Collision, Comprehensive, Specified Perils, and All Perils. You must decide which is best for you. Ask your nearest Autoplan agent for advice.

How much you pay for your insurance depends on what kind of insurance you want, and whether you are a safe driver. People who have many accidents pay a lot more for their insurance than safe drivers. People who use their cars only for pleasure pay less for insurance than people who use their cars for work. If you buy some "own damage" insurance, the price depends on how much deductible you want, and the kind of car you have. The deductible is the amount of money you pay to the bodyshop if you caused the crash that damaged your car. It is usually $100-$200.

You have to renew your Autoplan insurance on the same date each year. You can do that at a Motor Licence Office or at any Autoplan agent.

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Gino has a fender bender
JUST ASK
Autoplan
Gino is buying insurance.
In B.C. everyone with a car must buy Autoplan insurance every year.
The roads are slippery because of the rain.
CRASH!
Are you OK?
What happened? Yes, I'm OK.
The damage may be over $400. They must call the police.
What is your name and address?
Let's park our cars in a safe place first.
My insurance number is 2000007.
My driver's license number is 2000000.
Hello, police? I'd like to report an accident.
Hello, ICBC?
After Ann told the police about the accident she phoned ICBC.
I'll give you an appointment at the claim centre.
VICTORIA DRIVE-IN PARKING CLAIMS
At the claim centre an estimator will estimate the damage. Ann can then get her car repaired.
The drivers must call the police because the damage is over $400. Each person must also report to ICBC. ICBC and the police decided that Gino caused the crash. Gino's insurance will go up. The police may charge him. Sometimes a driver who caused a crash has to go to court and sometimes even to jail. For example, a drunk driver may have to go to jail.

Appendix III

Sample Pages from Photo Book

IIIA	Key Words & Plot Summaries Facing Photo Page
IIIB	Blank Photo Page
IIIC	Photo Pages Written on by tutor during Pilot lessons
IIID	

Jhalam Singh claims that he can't afford to improve conditions, then accuses the women of being unreliable, and complaining too much. Sarbjit replies that they are always sick from poison fumes, and that they, not he, lose money when they are off sick from work.

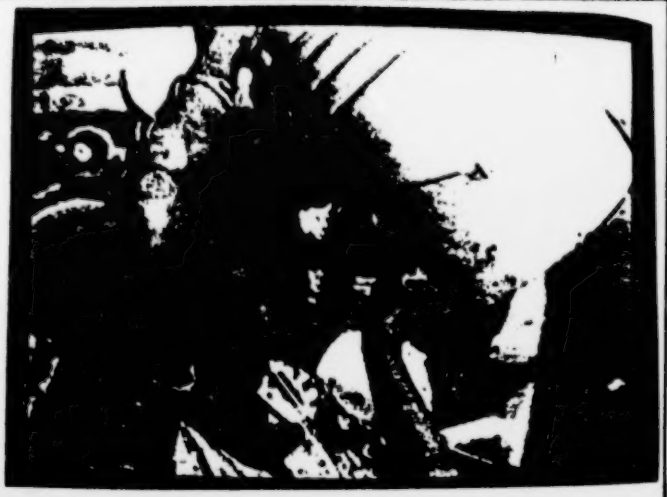
VENTILATION	WORKERS
BARNS	LOSE
POISON	MONEY
SICK	
PESTICIDE FUMES	

COMPENSATION

JOB WORRY

SIGN

CAR



DRIVE

RAIN

BUCKET

BERRY

PICK

CANNERY

TRUCK

Appendix IV

Sample Pages from Tutor's Manual

SAMPLE LESSON using the photo book

REVIEW-

Show photo page(s) from last class, discuss story till that point, review works on page, in students notebooks,

DISCUSSION

Show class next photo page (or two pages, if appropriate). Discuss, as much as classes' English ability and interest permits, the events in the pictures and the issues raised by the video. Always begin by asking the students t describe what they see, then proceed through the problem-posing sequence. The student responses to the questions may be unexpected, and lead off in different directions than you anticipated - let the students carry the discussion where they want it to go - you can always use the pictures to bring the group back on target later.

KEY WORDS

After the discussion, you will know which Key Words are useful for your group. You should also be able to judge how many words your students should try to learn in one lesson. Some of the suggested words may be too difficult or not relevant to your students - create your own lists.

WRITING

Students should only attempt to write words that have come up in the discussion and that they understand the meaning of. Beginning literacy students should write only a few of the words that they want to know, or that seemed to be the most meaninful or useful for them. After the photo pages have been written on, students can copy words several times into their notebooks; grouping by first letter is a good idea.

ADDITIONAL ACTIVITIES

Use any of the suggested activities to re-inforce and extend the words and concepts you have covered in the lesson. The idea here is to use the words in sentences, and in other contexts.

An example of the questions that could be asked when discussing the pictures on page 4 are:

Description

Who is in this picture? (Sarbjit, Amarjit, Reschi., Jhamal Singh)
Where are they? (at the mushroom farm)
What are they doing (talking, shouting, arguing)
What are the women saying? (Shanti's in the hospital, it's your fault , dangerous conditions, ...)
What to they want Jhamal Singh to do? (build toilets, fix barns, get rid of pesticide fumes..)
What is Jhamal Singh saying? (the workers are lazy and careless, get to work , that's union talk)
What does he want ? (no complaints, women back to work,....)
How are the women feeling? (angry, mad, upset)
How is the grower feeling? (angry, impatient)
What happens ? (Jhamal Singh fires the women)

Definition/Intepretation

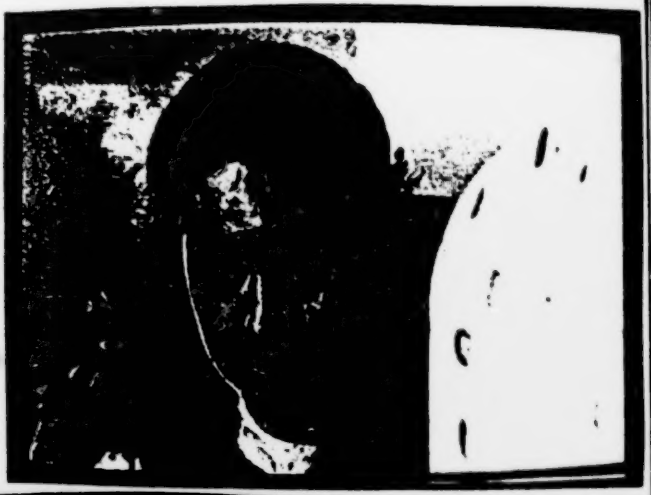
Why are the wome upset? (Shanti's in the hostipal,injured ,)
Why did they drive out to the farm?(to talk to Jhamal Singh, to demand rights)
Why is Jhamal Singh mad? (doesn't want to fix barn,toilets,doesn't want workers to complain ,)
Why did he fire the women?
What should Jhamal Singh do?
What should Sarbjit, Amarjit, and Reschi do?

Personalizing

Where do you work?
Have there been any injuries at work?
Are you exposed to pesticide fumes at work?
Do you have access to toilets at work?
What are some of the unsafe conditions at your job?
Have you or anyone else every tired to talk to the grower about unsafe conditions? What happened?
What are your growers and supervisors like? Are they helpful,friendly, angry, mean, etc.?
Do you talk to the other workers about conditions?
Does the government have rules about working conditions?

Root Causes/Action

Why are farm working conditions so dangerous?
Who is in charge of protecting the workers?
Why don't the growers fix up their farms to make them safe for workers?
Is the government in charge of protecting to workers? Why don't they?
Are other workers better protected? Why? Who helps them?
What can workers do?
Should they confront the growers? What makes this hard to do?



An example of questions that could be asked when discussing the pictures on page 4 are:

Description:

Who is in this picture? (Sarbjit, Shanti, Amarjit, Reschi)
Where are they? (in the hospital)
What are they doing? (visiting Shanti, talking to Shanti)
What are they saying to Shanti ? (sign the paper, sign the form)
What do they want Santi to do? (claim Workers Compensation, sign fofms,getmoney for injury, complain to the government)
How was Shanti injured? (she fell at the mushroom farm, at work)
How is Shanti feeling? (worried, afraid)
What does she want to do ? (go back to work, not make trouble, not sign the form)

Definition/Interpretation

Why do her friends want Shanti to sign the Worker's Compensation form? (to get money for her injury, so she can stay in the hospitsal and get better)
Why is Shanti afraid to sign the form? (she'll get fired, no immigrati letter)
Will Shanti get fired if she signs the form? (no, maybe, I don't know)
What should Shanti do? (class discussion)

Personalizing

What is Worker's Compensation Board? What is compensation?
Have you ever been injured at work.know anyone who was injured?
What did you/they do? Did they fill out a form for Worker's Compensation?
Were you/they afraid to sign the form? What were you/they afraid of?
Have you ever had problems with immigration? Have you ever been threatened with deportation by your boss?

Root Causes/Action

How did Shanti get so fearful? What causes her to be so worried?
Who is responsible for telling workers of their rights, for telling them about Worker's Compensation? What is the purpose of Worker's Compensation?
How can you find out about your rights?
How can you find out more about Worker's Compensation?
Who can help youapply for it if you are injured?

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